# The Churchman

REV. WILLIAM WALTON, D.D., EDITOR.
"The Church of the Living God, the Pillar and Ground of the Truth."
VOLUME XXII, NO. 27.—WHOLE NUMBER 1119.
PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, AUG. 28, 1852. AT NO. 9 SPRUCE-STREET

## Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, . . . . . . At 9 A. M. and 3 P. M
St. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, (suspended)
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M.
CHURCH OF THE NATIVITY, 9
CHURCH OF THE TRANSFIGURATION, 6 " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 8 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

## Calendar for August.

29 Twelfth Sunday after Trinity.

SEPTEMBER.

5 Thirteenth Sunday after Trinity.
12 Fourteenth Sunday after Trinity.
15, 17, 18 } Ember Days.
19 Fifteenth Sunday after Trinity.
21 St. Matthew.
26 Sixteenth Sunday after Trinity.
29 St. Michael and All Angels.

## Poetry.

For the Churchman.

### Spirit of the Temple and the Cross.

No. 14.

WOMAN AT THE SEPULCHRE.

Scarcely the Sabbath-morning rose o'er Hermon's dewy hill,
While Earth lay calm in sainted sleep, so holy 't was and still;
And it seem'd as Death his wing had folded ever up in rest,
For Jesus sleeping lay on Earth, like child on mother's breast!
The air was all a Sabbath, and the Earth as clamly lay
As Summer, when reposing on the fragrant couch of May;
As tho' the curse had fall'n again that wither'd once in Eden,
And tho' the dawn was bursting over hill and vale and stream,
And Jordan on her swelling bosom caught the rising beam,
Yet, was there not a single note of bird the air might tell,
That Morn was greeting now the Earth, that Night had bade "Farewell!"
Oh! no, 't was silence all;—a knell unheard might well become
The hour that gave Christ Jesus to Earth's cold and narrow tomb!
Over against the Sepulchre a female form was seen
In speechless grief absorb'd—the ever-faithful Magdalene;
The last who look'd on Jesus on the Crucifixion-day,
And now the first to seek the spot where her dear Saviour lay—
She stood like grief herself, shedding the last tear human eye
Should ever shed at sepulchre o'er mortal men that die!
And, as she gaz'd, she saw the stone was from the Sepulchre remov'd;
Then ran she straight to Peter, and to John the well-belov-ed;
And she told them how some Mighty Power the bars of Death had riv'n,
And that the Man they crucified was now—a God in Heaven;
E'en while she spake the gushing tear her breaking heart betray'd,
"They 've ta'en away my Lord," she said, "I know not where he 's laid"—
No sooner than th' Apostles twain the wondrous tale had heard
Than to the empty Sepulchre both haste with one accord;
Then enter'd Peter and beheld the Saviour's linen clothes
Lying as once around the Dead they lay in Death's repose,
And as John entering look'd upon these images of Death,
He felt, as with a flame, his heart expand with living Faith!
And Mary's heart was heavy; and the tears that from her fell,
Like mourner's words unutter'd in the heart's core where they dwell,
Bespake a grief unfeign'd that even language 'self defied,
Affection deep that for her Saviour would have gladly died—
Oh! holier tears fair Magdalene! were those that dew'd thine eyes,
Than those of joy by Angels shed in yonder starry skies;
For they but welcome Penitence from Sin's chastising rod,
But thou did'st pour thy soul forth at the Sepulchre of God—
Weep on—weep on—there 's not a tear that falls, fair Magdelene!
That is not by thy Saviour Glorified in heaven seen;
And not a tear that falleth from thy calm and sorrowing eye,
But, like an angel-spirit links thy soul with God on high—
And, as she stood without the Saviour's Sepulchre and wept,
Behold! within two angels bright, who lonely vigil kept
O'er that last resting-place whence earth had giv'n up to God
The purest soul that on her bosom yet had ever trod!
Yes, silent stood those Angel watchers, rob'd in white array;
Their radiant wings, like sun-clouds o'er the spot where Jesus lay;
No cloud was on their dazzling brow—no dark tear in their eye,
No mourning slumbered in their bosom—on their lip no sigh;
But round their countenances shone a gladness all as bright
As when they hail'd, 'mid loud hosannas, at the noon of night
The watching Shepherds, telling them of Jesus' lowly birth,
For man might now claim Home in Heav'n, since Christ had left the earth—
Oh! if a shade could ever darken faces bright as their's,
If Angel smiles, those stars in heav'n, could ne'er be dimm'd by tears,
It is the grief that human sin oft wrings from Angel eye,
And mingles sadness with their strains of golden melody;
Not darker that sin-shade of grief than that which poureth now
Its gathering gloom, like twilight over either Angel's brow,
For the tears of Mary touch'd as deep, as tho' for human ties
Of brotherhood they had left their heritage in yonder skies;
And they spake to her in tones so sweet, they seem'd an echo far,
Of heav'n-born music straying joyously from star to star;
"Woman, oh! wherefore weepest thou?" And answering she said,
"Because they 've ta'en away my Lord; I know not where He's laid"—
And, while she spake, on sudden turning, lo! the Saviour, whom
She wept and sought, but all in vain, at His deserted tomb,
Stood there before her, not the Saviour on the Cross that died,
But the Christ o'er Death triumphant, risen—glorified!
Oh! vain for earthly music or the breath of Summer wind
That leave, as on they glide, a wilderness of sweets behind,
To give out aught could equal the soft voice that met her ear,
'T was Music's self embodied from a far and unseen sphere!
And she listen'd, then, with rapture; and the tender tones that fell,
Were, as tho' love were bidding now the earth a last farewell!
"Woman! why weepest thou?" The Saviour mournfully said;
"Whom doth thine heart seek here amid the buried and the dead?"
But she knew not it was Jesus: and in stifled accent said;
"If thou have borne my Saviour hence, Sir! tell me where He's laid,
And I will take Him—" "Mary! Mary!" Jesus, answering, saith;
Oh! at that much-lov'd voice awoke the triumphs of her faith,
Her deep affection for the Living—memories of the Dead,
All wonders that her Saviour wrought—all kindnesses He said;
And, as her ear dwelt on His voice, her ardent memory ran
O'er all the mercies of the God, and love of Christ, the Man!—
She could but fall before Him in humility and pray'r,
And falter "Master!" for she *felt*, 't was Christ Himself stood there!

HIBERNICUS.

## Selected Matter

### Influence, without Intervention;

THE DUTY OF OUR NATION TO THE WORLD:

THE ORATION, at Burlington College, on the seventy-sixth Anniversary of American Independence, and sixth, of the founding of the College, July 5, MDCCCLII: by the Rt. Rev. George Washington Doane, D. D., LL. D., Bishop of the Diocese, President of the College.

Nations are men, in masses. The same God made them, nations, that, first, made them, men. He "hath made, of one blood, all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." They are, thus, moral aggregates; and held for moral obligations: the same, as nations, which they own, as men. Of the one, as of the other, it is true: "none of us liveth, to himself; and no man dieth, to himself." On one, as on the other, it is enjoined: "look not every man on his own things; but, every man, also, on the things of others." Of the one, as of the other, it holds good: "love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." By these, and such like, rules, a Christian nation, as a Christian man, is governed. Such fruits, as these, demonstrate Christian men, alike; and Christian nations. And, for nations, as for men, there is a rule of holy retribution: "therefore, I say unto you, the kingdom of God shall be taken from you, and given to a nation, bringing forth the fruits thereof."

These premises will quite suffice, for the conclusions, which I mean to draw. It follows, from them, that a nation owes a nation, as a man, to men, the impulses and efforts of a true benevolence. Not, in the interchange of commerce; not, in the negotiations of diplomacy; not, in the formalities of etiquette; are the mutual debts, which nations owe each other, to be discharged; but, in the aims and offices of an all-embracing, all-enduring, charity The law of Christ, for nations, as for men, is still the same: "thou shalt love thy neighbor, as thyself." And, when the question rises, in the selfish, self-excusing, heart, "Who is my neighbor?"—the Lord Himself, in His own image, in the Good Samaritan, supplies, at once, the answer, and the illustration, "Which now, of these three, thinkest thou, was neighbor unto him, that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus, unto him, Go, and do thou, likewise."

We are ready, now, to apply to our own case, the principles, thus, stated. We are a nation: a great and powerful nation; a free and happy nation. This is the six and seventieth anniversary of seventeen hundred and seventy-six.—And, all the glorious hopes of the immortal band, who made this day, immortal, have been more than realized, in happiness and freedom. The handful, that, then, skirted the long seaboard of the wild Atlantic, are now, five and twenty millions; and join hand, from the Atlantic, to the broad Pacific. It is a simple fact, from which all boasting is excluded, since we owe whatever we possess to Him, to whom our fathers looked, that these United States, are, now, the equal of the chiefest of the nations of the world. England and France, and Russia, stand, on the same line. The rest, in various grades of obvious inferiority. In the respect of freedom, we surpass them all. Here, alone, in all the world, the problem is wrought out, of true and perfect freedom. No hereditary rank. No privileged class. No standing army. No public debt. The utmost scope to enterprize. The utmost enjoyment to possession. Competence, within the reach of all, who will. Distinction, free, to all, alike. No service, but of God. No submission, but to His law. No dependence, but on His will. "What nation is there, so great," we may say, with as much truth, as Moses said, "who hath God so nigh unto them, as the Lord our God is, in all things, that we call upon him for!" But, as truly, as we owe not these great blessings, to ourselves; so truly, for ourselves, we hold them not. We are the trustees, for the world, of equal laws and of free institutions. We owe, to all, who have them not, the benefits, which spring from them, alone, which they, alone, can keep; which, without them, if they could be, were not worth having. The God, Who made, "of one blood, all the nations of men," and Who has, thus, made us, to differ, from all others, designs, by us, to spread them, through the world; and holds us answerable, for their unlimited diffusion. "We hold these truths to be self-evident."

And, now, the question rises, how shall this diffusion be accomplished? Shall it be, by the force of arms. Shall it be, by diplomatic art. Shall it be, by any of the forms of that, which is proverbially known, as "intervention"? I most distinctly answer, No! The right to intervene is but the right of the strong arm. It was the man, that intervened, between the lion and the horse. If one may claim the right, another may refuse. Then, it is the question of the strongest. Then, must come in the last resort. Then, is their hour, who make a solitude, and call it peace.

And, intervention is as inexpedient, as it is wrong. What is the intervention, that preserves the spheres, forever, in their starry tracks. The quiet, steady, constant, unperceived, and, therefore, unresisted, agency of gravitation.—What is the intervention, between the ice-bound earth, when January piles its snows; and the broad waving of the golden grain, that woos the wind, upon the slopes of twice ten thousand hills? The quiet, steady, constant, unperceived, and, therefore, unresisted, agency of all the skyey influences; the silent dew, the gracious rain, the whispering air, the genial sun. What is the intervention, between the infant of an hour, and the majestic man; the mill-boy of the Slashes, and our incomparable Clay? The quiet, steady, constant, unperceived, and, therefore, unresisted, agency of education; the father's toils, the father's training, the father's good example; the mother's tears, the mother's teaching, and the mother's prayers. Where, in God's world, does intervention come, directly, in, but, in the earthquake, that convulses hemispheres; or the tornado, that sweeps towers and temples, from their places; or the red bolt, that rives the oak; that has been shelter, to a hundred generations! Where, in God's world, material, intellectual, moral, is anything accomplished, for His glory, or the good of men, but in the agency of influence. The antediluvian forests, melted into coal. The old deposits of the flood, all mellowed, into marl. The gold, in grains, ripening, in darkness, at the mountain's foot, or in the river's bed. And, more than all, the wealth of mind, maturing, and aspiring and victorious, over every form and agency of matter: in cells, that do but glimmer, in the scant and straggling ray, that seems to wonder how it found an entrance, or, in the garret, where the chandler's boy devour's the borrowed book, by the dim light of the secreted candle. And, so it is, with nations. To be helped, at all, they must, first, help themselves. They must achieve the freedom, they would prize. They must earn the happiness, they would enjoy. They must struggle upward, to the light, that can illume the soul. How can another's toil give vigor to my muscles! How can the intellectual processes of Plato or of Pliny develop powers of thought, in me? How can another's suffering teach me patience? Or, another's triumphs, give me the victory of myself? It is the universal law of moral natures, that, in the use of God's endowments, they must make, or mar, themselves. "As a man thinketh, so he is". As a man will be, so he may be. And the nation, that would vindicate its freedom; the nation, that would rise to greatness; the nation, that would soar to glory; must bear its own broad breast; must nerve its own strong arm; must imp its own swift wing. Must come to be, what it, first, dared to be.

"Thy Spirit, Independence, let me share,
Lord of the lion-heart and eagle eye:
Thee let me follow, with my bosom bare;
Nor heed the storm, that howls along the sky."

The debt, which, as a nation, then, we owe, to nations, is not the debt of intervention; but, of influence. We have no right to intervene. We could not intervene, and keep our own impregnable equilibrium. We could do no good, by intervention. Not, without reason, has Almighty God made us a nation, by ourselves; and given us a hemisphere, to fill. Not, without infinite wisdom, has it been given to us to be "like a star, and dwell apart." The central sun, that holds the planets in their places, and drives them on in ever circling spheres, itself, is but a star, that dwells apart. Its very distance is its power. Its very separateness is its true sovereignty. And, so it is; precisely, so with us. The figure is no stronger than the fact. As he has said, who was at once the bravest, wisest, greatest, man, "the very foremost man of all the world"—a curse must fall upon this land, when he, who was "first in peace"; and "first in war," ceases to be "first in the hearts of his countrymen"—as George Washington has said, "Europe has a set of primary interests, which to us have none, or a very remote relation. Hence, she must be engaged, in frequent controversies, the causes of which are essentially foreign, to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves, by artificial ties, in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships and enmities. Our detached and distant situation invites and enables us, to pursue a different course." "Why forego the advantages of so peculiar a situation? Why quit our own, to stand upon foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity, in the toils of European ambition, rivalship, interest, humor or caprice." These are immortal words. Immortal, as wisdom. Immortal, as freedom. Immortal, as truth. While they are clung to, with the other precious counsels of that inimitable paper, which is to us the Will and Testament of him, who was, indeed, the Father of his Country, the independence of this nation, will remain impregnable; and virtue will go out from it, to elevate and bless the races of mankind. And, never was I so proud of my own countrymen; never had I such confidence in the Republic; never did I feel so strong a claim, on every patriot of America, to offer thanks and praises to Almighty God, as when, to all the blandishments of eloquence, and all the impulses of feeling, and all the promptings of ambition, this nation, through the great men, that conduct its counsels, first; and, then, by the full, free, fervent, undivided, suffrage of its myriads and millions, as with the beating of one mighty heart, refused to recognize the claim, for foreign intervention.

But, still, there is a debt from such a nation, as the Lord God has made us to be, to other nations, and to all mankind. A debt, that never can be paid. A debt, that grows with every instalment of its discharge. The debt of influence, as a free, intelligent, and Christian nation. The influence of our history; the influence of our institutions; the influence of our example.

I. The influence of History, is, indeed, a mighty and majestic influence. What power, in the mere names of Marathon, Thermopylæ and Leuctra! What power, in the mere names of Cincinnatus, Tell, and Bruce! And we have made our watchwords, for the world. We have our Bunker Hill, our Saratoga, our Trenton, and our Yorktown. We have our Putnam and our Hamilton; our Hull and our Decator, our Taylor and our Clay; our Daniel Webster and our Winfield Scott. The History of our Revolution is unsurpassed, in glory. The toils, the trials, the sufferings, the tears, the blood, by which our independence was achieved and settled, are far "beyond all Greek, all Roman fame." In every nation of the world, its date must find a place, next after that, which gave the Saviour, to mankind. And, the paper which has marked this day with glory, is to be the Magna Charta of the race. Upon us, it must devolve, that, as our history began, it shall go on. The wisdom, the moderation, the integrity, the devotion, the self-denial, the self-sacrifice, of seventeen hundred and seventy-six, have made the opening chapters of our history, as hard to emulate, as they are worthy of our emulation. The eyes of the whole world are upon us. And we shall shame our sires, and dispossess our sons, if we permit one blot to fall upon the glorious page, that chronicles the wars, and brightens with the fame, of Washington.

II. Even more important, in discharging our great obligations, to mankind, is the influence of our Institutions. A wisdom, more than human, inspired the counsels of the Founders and Framers of our Government. The heavenly grace, which Franklin urged them to invoke, was freely poured upon their hearts. The Constitution of the United States, after a trial of almost seventy years; through all the vicissitudes of peace and war, of poverty and plenty, of prosperity and adversity; maintains its marvellous equipoise; expands, with the expansion of our country; strengthens, with the multiplication of our inhabitants; is equal to every emergency; is superior to every assault; spans our wide continent, as one triumphal arch, laved, at one base, by the Atlantic, and, by the Pacific, at the other; and sheds, on five and twenty millions of freemen, the light, the peace, the joy, the unity, the indivisibility, of perfect freedom. To our children, and our children's children, and their children's children, "an inheritance, for ever." To the nations of mankind, the bow, which God, Himself, has set, to span the sky; and tell them, that, for them, the days of tyranny are numbered; that, for them, the storm will shortly pass; that, for them, the light of freedom will soon spread upon the mountains; and their joy, as freemen, be, as theirs, who bring the harvest home.

"O thus be it ever" where "freemen shall stand,
Between their loved home, and the war's desolation;
Bless'd with victory and peace, may the heaven-rescued land
Praise the Power that hath made and preserved," it "a nation."
"For conquer" they "must," when their cause shall be just,
While this is their motto, 'In God is our trust';
And the star-spangled banner, in triumph shall wave,
O'er the land of the free, and the home of the brave."

III. And one more form of influence, there is, for which we are all debtors, to mankind, the influence of our example. "A city, set upon a hill, cannot be hid." Men, that are walking in the clear, calm, cool, transparent, mountain light of freedom, must be content, to have their attitudes and actions scanned and scrutinized. The eyes of men are turned on us. Whether the nations, that are grinding in the prison-house, or groping in the gloom, shall see the light, and win their freedom, rests with us. The Spartans made the Helots drunk, to warn their children, against drunkenness. And, if the pride of power, and plenty of prosperity, shall madden us, with their intoxication, we shall but brutalize ourselves, and fright the nations, by our fate.—"He is the freeman, whom the truth makes free." And, only, "where the spirit of the Lord is," is true "liberty." Only, as we make the law of God our rule; conform our lives to the divine and perfect pattern of His Son; and sink our selfishness and self-sufficiency, in the desire to honor Him, by doing good to other men, shall we approve ourselves His freemen; perpetuate the freedom He has granted; and make the world in love with it, and sharers of its blessings.

Upon the young, who hear me, the reliance, chiefly, is, that these things may be so. To the annual streams, that are to go forth, from this living fountain, we commit a sacred trust. The College, where their youth is nurtured, blends the kindred waves of patriotism and piety. Founded upon the Rock, CHRIST JESUS, it combines the sacred interests of country and of Church. Next to the holy Festivals, which Christendom devotes, to the commemoration of the Christ, who made her Christendom, we cherish the birth day of our Independence, and the birth day of our Washington. To-day, a noble name, among the few, that men have borne, worthy a place with his, lies, sadly, on our hearts. The venerable dust of Henry Clay has not yet reached its resting-place, beneath the shades of Ashland. A nation's tears sadden, to-day, a nation's joy. A leaf of cypress mingles with the laurel wreath, to-day. The stars rise, clouded, to our eye. And, with the stripes, funeral crape is blended. It is well, for us, that it should be so. "It is good," for nations, as it is for men, "to be afflicted." They learn, so, to "cease from man, whose breath is in his nostrils." They are taught, so, that for nations, as for men, the only trust is, in the living God. They are admonished, so, that "men must die: principles never." The heroes of the Revolution are all gone. The giants of the next age are passing, from among us. The third act of the great drama of the nation hastens to its close. In the next, you that are gathered, here, must be among the actors. I would have you lay to heart the solemn and impressive thought. I would have you look, with reverent admiration, on the shadows, that are flitting, by you, to the grave. I would have you emulate their virtues, and realize their example. Imitate their manliness. Imitate their moderation. Imitate their patriotism. Swear, to-day, to be true, as they were, to the Republic. Bless God, to-day, for the treasure of their service, and the inheritance of their example. Pray to God, to-day, that, in none of you, their fame may suffer loss; that, by each of you, according to his measure, the void, which they have left, may be filled up, that, through each of you, the light of Christian Freedom may pass on, undimmed. Noblest, among the torch-bearers of liberty, was he, who, to the services of fifty glorious years, added, as its becoming crown and consummation, his dying testimony, to the lesson, which his life exemplified, and which I have sought to teach, to-day: that "INFLUENCE, WITHOUT INTERVENTION, IS THE DUTY OF OUR NATION TO THE WORLD."

"Praise to the man! A nation stood,
Beside his coffin, with wet eyes;
Her brave, her beautiful, her good,
As when a loved one dies.
"And consecrated ground, it is;
The last, the hallowed home, of one,
Who lives, upon our memories;
Though, with the buried, gone."

From the London Guardian.

### The Parochial Division of England.

We sometimes hear of the wisdom of our forefathers. We more frequently now hear of their folly. Men, always running to extremes, and never failing to run into error whenever they run into extremes, pass from blind, servile admiration, to insolent and unreasonable contempt, and are apt to treat the wisdom of their ancestors as some African tribes treat their idols, who sometimes worship them, and sometimes abuse them, according to the humor in which they are.

It would be wiser and more consistent if we used a little moderation in these expressions of opinion; and remembered that our ancestors are our forefathers, and are as such entitled to some share of that reverence which we admit to be due to our parents. The rashness and ignorance of youth frequently is found venting itself in ridicule of a parent's peculiarities, and in contempt of a parent's views and counsels; but it often happens, that the presumptuous ignorance of youth is as injurious as the cautious ignorance of age; and men have to learn from sad experience that their old father was wiser than they used to give him credit for being. This is frequently the case with individuals; it is sometimes the case with communities; and though it is certain, that if experience be considered as the source of wisdom, and those are likely to judge best who have opportunities of knowing most, the balance must be in our favor, for our experience exceeds that of our forefathers by the years that have elapsed since they existed; there are some cases where they seem to have taken a wiser view than their posterity, because they took a simpler view of the matters before them; and judged more correctly, because they were not perplexed by circumstances which contradicted one another.

I wish to instance this in the parochial division which prevails throughout this kingdom.—When, and on what occasion, and by what means that division was effected, is still a matter of dispute among historians. It was found established at the date of our earliest records, and established so completely, that subsequent legislators have done little towards altering and amending it; and some very recent Acts of Parliament are the first steps that have been taken towards modifying an institution that belongs to the Saxon dynasties in England. In contemplating an arrangement so extensive and yet so specific, so general and yet so particular, it is impossible not to be struck with wonder at the wisdom which decreed the scheme, and at the energy and firmness of mind which carried it into execution.—Or if we adopt the other and more probable hypothesis, which, instead of ascribing the scheme to one, as to Honorius, supposes that it grew up from general agreement, and was the result of a common determination on the part of the lay Lords, to follow the example set by the ecclesiastical bodies; it implies a concurrence almost more remarkable than the wisdom supposed in the individual who suggested it. On either hand, it expressed a determination to carry the power of religion, and the sound of the Gospel, over the whole length and breadth of the land; and that to such a degree, that it should extend to every being, high or low, young or old, rich or poor; and thus realize what has been beautifully described as the principle of the Church of England, that every sheep should have a fold, and every fold should have its shepherd.

It was a noble and a lovely scheme, and it does not seem easy to say whence it was borrowed. The Jewish Church offered no pattern of the kind. There was one centre, and only one in that system, and that was the temple at Jerusalem. The synagogues, which were built in the later periods of the Jewish history, had no districts attached, no stated ministry. The earlier Christians were compelled to worship where they might without disturbance; and the establishment of Christianity by Constantine, was not followed by any division of the country, or by any assignment of those divisions to local ministers. We seem compelled to believe, that one general impulse pervaded Europe, and led to similar effects at nearly one and the same time; but this seems certain, that before the period when authentic history begins, the whole of England was marked out into parishes, and that the tithe of these parishes was reserved for the maintenance of those whose avowed duty and business it was to preach the Gospel, and to minister in holy things. We need not deny that a great variety of motives concurred in producing this result. We need not deny that there was a great deal of superstition; that many men thought that they were obtaining a pardon for sin, and meriting favor with God by the concessions which they made for completing this arrangement. We need not deny that many were persuaded by persons who had a private interest in the work; that many were intimidated by authority; that many were led by example, rather than conviction, but with all these deductions, the movement, whenever it is contemplated calmly, must be considered as a most extraordinary one, and the state of public feeling at the moment gives rise to some interesting and not unprofitable reflections.

The world, perhaps, never saw so general, or so liberal an act of self-devotion. There have been moments, when, as at the building of the temple of Solomon, the people offered more than could be used; but where have we an instance of a whole nation arranging their property for the purpose of having it assessed, and devoting the tenth part of the produce to the service of religion.

(To be continued.)

From the London Evening Journal, August 2.

### "Cautions for the Times."—No. III.

"Quis tulerit Gracchos de seditione querentes?"

To the Editor of the Evening Journal.

SIR—"The Former Rector of a Parish in England," "with the assistance of some friends who think with him," not only deals hard blows at the *Tractites* for unfaithfulness to the principles of the Church to which they belong, but, with some inconsistency, heaps upon them all manner of vituperation because of the avowed principle of their original combination—which was "to maintain pure and inviolate the doctrines, the services, and the discipline of the Church; that is, to withstand all change which involves the denial and suppression of doctrine, a departure from primitive practice in religious offices, or innovation upon the apostolic prerogatives, order, and commission of bishops, priests, and deacons." I should have thought, sir, that no honest Churchman of any school, high or low, could have felt aggrieved at the object here declared. I should have imagined that, so long as the association confined themselves to this line, they would have had the sympathy of all earnest-minded men who were not warping to Romanism on the one hand, or Protestant Dissent on the other. But the Gracchi of the Cautions see nothing short of treason in this declaration of principles. The remarks immediately following this citation are quite characteristic of the spirit of impartiality and candor that runs through all these pamphlets:—"Now, this was pretty well to begin with; for you see what a door *the explanation* opens. The members were pledged to oppose all change, *except* in the direction of what each might judge *Catholic antiquity*. It was something like what we call a 'Highgate oath,' where the proviso swallows up the engagement." The *italics* are the Cautioner's; and the gloss, I need not say, is not borne out by the text. And can anything be more unfair? The association was originally formed, as all the world knows, and no one better than this very writer, for the express purpose of resisting the hostile aggressions of the State upon the Church in Ireland, and to maintain inviolate the distinctive doctrines of the Church of England from the danger which threatened them, *at that time exclusively*, from the latitudinarian spirit that was so busy with proposing innovations upon the very formularies of the faith. But although Romanism was at that period, as all who remember it will testify, the most remote danger that suggested itself to any reasonable mind, yet it was not wholly overlooked by the association, who used with regard to it language which some of their number were afterwards fain to retract, but which others never retracted—simply, I presume, because they saw no good reason to do so; for this also is a fact potent to all, that the original association consisted of men of very different shades of opinion, whose principles, then only in process of formation, afterwards led, as was natural, in their individual development, to widely different results. Some of them were only just emerging from the so-called Evangelical school, and these are they who afterwards went to the greatest excesses in the opposite extreme; while others were nurslings of the Anglican school of theology, and have continued with us without wavering ever since, enduring a storm of obloquy and a succession of inglorious persecutions that have had no parallel in the Church since the days of the confessors of the Nicene Faith against the Arians, or of the creed of Chalcedon against the Eutychian heresy.

But this slanderous writer, in order to make good his charge of dishonesty against them, will persist in maintaining the monstrous and absurd proposition—opposed, as it is, to evidence, experience, and to analogy—that men who now, to all appearance, differ so widely, *e. g.*, as Dr. Newman and Mr. W. Palmer (of Worcester), whom he brings together in No. XIII., had from the first a well-defined and distinct scheme of Roman doctrine, which they proposed to introduce—and *that* nothing short of the extreme ultramontane theory now unhappily advocated by one of the highest intellects connected with the Anglican revival. He cannot, or he will not, believe in their honesty and sincerity at any period of their existence; it has been an organized hypocrisy—a secret conspiracy against the Church of England—from the very first; and the miserable and degraded beings who were engaged in it were influenced throughout by none but the most mean and sordid motives. And it is instructive to remark that his language is ever more severe towards the most moderate men of the party, and to no one does he deal harder measure than to Mr. Palmer, who was the first to take alarm at the Romanizing tendencies of some of his associates, and has probably retreated further than any from the ground which they originally occupied.

But, sir, what I here maintain is this—that supposing all the worst suspicions or convictions of this libeller were correct—supposing that such a "*conspiracy*" as he imagines had existed, though, in fact, it was precisely such a conspiracy as this of the "Former Rector," and "the friends who think with me," only not quite so dangerous, and that the declaration of their principles and objects could admit of the most unfair interpretation which he puts upon them—this Gracchus of the Cautions should be the very last to find fault with them on that account. "Quis tulerit?" indeed. Will you believe it? While the writer is abusing them in no measured terms for avowing (as he maintains they did avow) dissatisfaction with the actual *status* of the Anglican communion, he himself avows precisely the same sentiments, and labors quite as insidiously as they ever did to subvert the doctrine and discipline of the Church to which he professes to belong.

I defy him, or any other writer of his school, to produce from the writings of the *Tractites* a passage more disloyal to the English Church than that couched in the following smooth language of No. X. of the Cautions (p. 158). I beg particular attention to the passage, because it reveals the whole secret of this writer's vindictive animosity and bitterness against the *Tractites*:—

"We are not saying that there may not be some things in our Liturgy and Canons which might, at the present day, be advantageously omitted or altered. There may be some things which our Reformers retained (though they would otherwise have changed them) to avoid giving general and unnecessary offence, and which (from an alteration in men's habits and ways of thinking) fell afterwards into almost universal neglect or disuse; so that now the revival of such observances *gives* precisely the same general and unnecessary offence which the Church sought to *avoid* by retaining them at first. Such things it might be well now to alter or expunge; or there may be parts of our formularies which we may think capable of improvement in various ways, and therefore may wish heartily to see improved."

And so, sir, this Rector and his friends stand confessed, one might almost say convicted, as parties to that outcry against the Liturgy and formularies which, twenty years ago, evoked the Oxford Tracts. No wonder, then, he is exasperated with the authors of those publications, whose fundamental object was to resist that reckless spirit of innovation which was threatening the subversion of all that Churchmen hold dear, and the result of whose labors has been to stem the torrent and turn the tide of popular opinion to such an extent that the innovator is forced to mask his battery behind an incognito, when he would attack the bulwark of the Church's faith. For that *the faith*, the dogmatic teaching of the Church, is the main object of attack, will abundantly appear in the sequel. But the *argumentum ad ignorantiam* in this passage is more worthy of notice than of imitation. It is precisely that which the Anti-Tractarian innovators were perpetually harping on, in perfect innocence no doubt of its fallacy, for they were never supposed to be deeply read in ecclesiastical history, nor indeed in anything else. I would take the liberty then, of directing the attention of "the Rector" and his "friends who think with him" to Cardwell's "Conferences on the Book of Common Prayer," and to the history of the 16th and 17th centuries, in proof that the temptation of the Church party of those times was not precisely in the direction which they suppose, or at least have represented; that the tendency was not to surrender too much rather than too little—to accommodate the Puritanical rather than the Romanist dissentients; so that the over-zealous work of Edward VI.'s reign had to be corrected at a subsequent period of the Reformation.—Was the writer ignorant of this, or is this one of the many examples of "*economy*,"—of *dishonesty* in plain English, which these pamphlets furnish, but which the writer visits with such unmitigated severity on others? But, in any case, what becomes of his loyalty to the Church? And what right has he, of all men in the world, to quarrel with those who reject the finality of the Reformation; particularly as he will have it that *they* honestly avowed their intention to unprotestantize the Anglican communion? Why, he himself tells us, "It is one thing to wish to have a law changed, and another to refuse to obey it; the one is consistent with the truest loyalty, the other is rebellion." Now, all the world knows what this language means in the mouths of the writers of this class. The "Tractites," whom he stigmatizes as dishonest, are the only section of the Anglican clergy that have systematically and consistently adhered to this rule, and thereby evinced "the truest loyalty." The Rector, and "his friends who think with him," have as uniformly disregarded the laws of the Church and their own vow of canonical obedience. They have denied any doctrinal statement that came not within the range of their reason, and have violated at will any rubrical enactment that happened to clash with their sense of propriety or expediency. And I should not be at all surprised to learn that the very man who penned the above most discriminating remark is living in the habitual violation of some plain direction of the Church. It is quite conceivable, for instance, that, with or without a plausible pretext, he may be habitually guilty of the great impropriety and irreverence of administering the holy Eucharist differently from the mode prescribed (a practice which, it is said, his Grace of Dublin not only sanctions, but, so far as he can, enforces); prepared, too, should he ever, by Whig favor, become a bishop, to administer confirmation in the same slovenly and uncanonical manner—*i. e.*, "to a whole rail at a time," instead of "severally," as is directed.

"Quis tulerit?" I again ask; and, as a lover of fair play, I challenge the juryman. What right or title has this dissentient from the Liturgy and formularies of the Church to which he professes to belong, to sit in judgment on his brethren, however much they may be open to suspicion? Let them be as black as he paints them, is he himself a shade less dark? They have, as he maintains, *avowed their* aims—let him honestly do the same. And, meanwhile, let him learn to judge others by the rule by which he would desire to be judged himself. Let him look to the beam in his own eye, and at least abstain from a course which he has himself most justly stigmatized as "REBELLION."

I am, sir, yours faithfully,

June 16, 1852. S. T. B.

---

From the London Evening Journal, August 2.

## The Puritans and Dr. Pusey.

It has usually been considered not quite the characteristic of a gentleman to insult a clergyman. A person guilty of this chivalrous proceeding knows, of course, that he cannot be called to that sort of account which would, under other circumstances, effectually keep him from a breach of the ordinary social laws. Society, however, avenges such an offence; and nobody can commit it without losing position and influence. However high the station of the offender, it is not with impunity that he can slander a clergyman, and then decline to take the least notice of the complaint urged by the injured individual. A man may wear a coronet, or his shoulders may be dignified by the judicial ermine; but if a peer or a judge bears false witness against his neighbor, and refuses either to substantiate or withdraw his charge, neither his coronet nor his ermine will, in the long run, save him from a wholesome amount of public contempt.

There is, as all the world knows, a certain Dr. Pusey—a gentleman of ancient birth, pure life, extensive learning, and commanding influence. It is unquestionable that Dr. Pusey has done nothing to forfeit the title of a gentleman—we say nothing of any other claims which he has to be treated with decent respect. Nor can it be pretended that those who more or less sympathize with his religious views are disentitled to the common courtesies of society—or, at all events, if there is a reason for putting them out of the social pale, let it be shown and avowed. Religious differences, real or imagined, have not hitherto, among men of education, been considered a sufficient cause for neglecting the rules of good breeding, decency, and truth even towards those whose views we do not like. We are not saying that public men have not a right to comment upon the general tendencies of any particular class of opinions; but such comments must be governed by the ordinary laws which regulate assertion. To speak plainly, we are not, because we dislike a certain form of religion, to tell lies about it, or about its professors. We may feel a strong aversion to Mormonism, but we have no right to say that Mormons are systematic murderers—or, if we say so, we are bound to prove it. A clergyman is not entitled to assert that Quakers treat lightly the obligations of the seventh Commandment—or that Wesleyan Methodists, as such, rob their neighbors—or that the whole body of Roman Catholics are hypocrites and infidels. Nor, again, would Dr. Pusey or Dr. Mill be warranted in saying that the Evangelicals systematically disbelieve the Creed.

And yet a nobleman—a religious nobleman—a person who affects to be an especial precisian—has done what is exactly equivalent to this. At the last anniversary of the Bible Society, held in Exeter-Hall on the 5th of May, the Earl of Shaftesbury delivered himself of this assertion:—"It was singular to remark the tenderness with which infidelity looked upon Tractarianism .... how Tractarianism and infidelity had a common feeling and bond of union." Now the word "Tractarian"—whatever else it may be made to denote—must mean, or must include in its meaning, those persons who were concerned in writing and publishing the "Tracts for the Times." Of these Dr. Pusey is avowedly one. He feels aggrieved by this charge of sympathizing with, or of treating lightly, apologizing for, or having a secret allience with, infidelity; and, in the most kind and Christian spirit, he remonstrates with the titled "accuser of the brethren." He does this privately, and gets no redress—he does it publicly, and gets no answer. He implores Lord Shaftesbury either to substantiate or to withdraw his charge. Dr. Pusey asks where, either in his own writings or those of his friends, the slightest leaning or tenderness towards infidelity is to be detected. To this appeal Lord Shaftesbury does not reply. Meanwhile the leading Church Review takes up the matter on distinct and personal grounds. At the very moment when Lord Shaftesbury made this charge of infidelity, the Chevalier Bunsen was standing on the platform beside him; and the *Christian Remembrancer* reminds his lordship that—so far was Dr. Pusey from symbolizing with infidelity—he had, in the pages of that periodical, charged this very M. Bunsen with having, in his work on Egypt, made some dangerous assaults on the inspiration of Scripture. The expostulation with Lord Shaftesbury which the *Christian Remembrancer* bases on this fact is couched in language of the utmost severity.—His lordship is charged directly with hypocrisy and false witness—hypocrisy, because, at the moment of preferring a general charge of infidelity against Dr. Pusey and his friends, he was actually in the closest party relations with one who had positively denied the inspiration of Scripture—and false witness, because, in charging "Tractarians" with an infidel bias, Lord Shaftesbury must have known that he had not the slightest ground, moral or documentary, for the accusation.

It is now upwards of a month since Dr. Pusey's public letter of remonstrance appeared (June 26) in our columns; yet, despite that forcible appeal, and despite the indignant reproof of the *Christian Remembrancer*, Lord Shaftesbury has not attempted either to substantiate or to retract his allegation. His lordship has been publicly and openly arraigned, both by Dr. Pusey and by our Church contemporary, for slander and false witness; and under this imputation, we regret to say, he still labors. Certain persons are charged with infidelity; and while the accused challenge inquiry, the accuser holds his tongue. Now, this sort of thing tells.—Public men cannot continue this kind of warfare with impunity. Its gross dishonesty and unfairness are appreciated. Englishmen feel the meanness of such conduct. Whether a man is an earl or a village gossip, he is not allowed to slander his neighbors with impunity. As a mere matter of self-defence, society resents a violation of those laws by which itself exists. There is nothing in Tractarianism which deprives it of a claim to common fairness and justice. If there is anything in the teaching or life of Dr. Pusey, or of his friends, which warrants those who dislike the one or the other in assailing them with unsupported and calumnious charges, at all events let those who use such weapons come forward and justify this peculiar mode of attack. Lord Shaftesbury has said what practically amounts to this—that Tractarians are disguised infidels. Either let him prove his assertion, or let him say why it is right and religious in him to attack "Tractarianism," more than anything else, with accusations which he shrinks from substantiating. And why simply charge them with being infidels? As one baseless imputation is as cheap as another, why not say they are immoral in their daily lives? As the matter stands, it is a very secondary question against whom Lord Shaftesbury has borne false witness. Whether it be Dr. Pusey or a chimmey-sweep, the principle is the same. Neither to justify nor to withdraw an accusation—to violate the Ninth Commandment on the strength of a religious profession—is a serious flaw in Lord Shaftesbury's position as a nobleman, a gentleman, and a Christian.

Much of what we have said of Lord Shaftesbury applies, though in a less degree, to a recent passage in the life of Sir John Romilly, Master of the Rolls. In connection with some electioneering matters, he thought proper to declare that he was strongly opposed "to the doctrines of that peculiar set of persons commonly called Puseyites, whom he considered more dangerous than open and avowed Roman Catholics."—Here were two most offensive things said. In the first place, the language used was vulgar and ungentlemanly. The words, "that peculiar set of persons commonly called Puseyites," are, we must remark, from a person of Sir John Romilly's education and social position—to say nothing of his judicial rank—most reprehensible. The other offence comitted by the Master of the Rolls was the insinuation that Dr. Pusey and his friends are Roman Catholics, only not "open and avowed." Called by Dr. Pusey himself to account for this language, the Master of the Rolls replies that he never intended to say that Dr. Pusey's "doctrine was not open and avowed." Either, then, he means to say that, being open and avowed, it is the doctrine of Roman Catholics—and if he does mean this, Sir John Romilly only shows his remarkable ignorance—or else he means that, being open and avowed, the doctrine alluded to is not that of Roman Catholics; and in this case, his suggested contrast between open and avowed Roman Catholics and those religionists who, *vi terminorum*, are not open and avowed—but the existence of whom Sir John would not now hold to—falls to the ground. This is his position. For a vulgar electioneering purpose he has made use of foolish language, and he backs out of it clumsily. He simply shows that, although a judge of high station, he is a random, blundering talker, and no logician. Careless whose honor or credit he might wound—ignorant, probably, of the whole subject—guiltless, as we honestly believe, of having ever read one single word of Dr. Pusey's writings—uninterested, moreover, in religious controversies or distinctions generally—he merely adopted a vulgar formula; and, when pressed for an explanation, he virtually avows that he picked up words as he found them, used them without weighing them, and disregarded truth and decency for the sake of a pitiful electioneering manœuvre. Still there is this mitigating circumstance—he has, after a fashion, explained and withdrawn his slander. Lord Shaftesbury has done neither the one nor the other. This shows that, unfair as is political clap-trap, it is not so malignantly dishonest as religious clap-trap. Sir John Romilly's letter to the Protestant Association at Devonport was bad; but Lord Shaftesbury's speech at the Bible Society's anniversary was worse. In each case, however—both as regards the slander which is retracted and that which is not—"Tractarians" have at least shown, by their appeal to public opinion, that they have nothing to conceal and nothing to be ashamed of.

---

From John Bull, Aug. 2.

## The Synodal Elections.

"Far from the noise of elections the *Bishops of England* are assembled in Council in the silent valley of St. Mary, at Oscott. *The Ecclesiastical Titles Law remains powerless.* While *the pretended Bishops*, officially recognized by the State, have not even the right to assemble for deliberation on the interests of their Church, *the Bishops of Rome, sole depositaries of the authority of Jesus Christ*, are holding *the first Council of the new-born Church of England.*" It would be difficult to compress into half-a-dozen lines more of insolent scorn, than is contained in this taunt flung across, in the pages of the *Univers*, by the idolatrous Papal Church, at the true Catholic Church of England, whose Divine authority she denies and blasphemes, and at the State of England, whose Crown and Legislature she sets at nought and defies. Not content with violating the law enacted less than two years ago for the express purpose of curbing the spirit of Papal aggression, she casts that violation in the teeth of the State whose dignity is outraged by it. Not content with stretching the liberty of action accorded her in a spirit of unwise, though benignant toleration, to the utmost limits of audacious licence, she exults in the injustice which has so long been committed by the State of England against England's National and Apostolic Church.

Pride, however, comes before the fall; and we venture to predict that it will be so in this case. We much mistake the spirit of the men to whom the guidance of affairs is committed—men not given, like the writer of the famous Durham Epistle, to empty rhodomontade, but firm of purpose and energetic in action—if the Papal Church does not meet with a severe check in the course of the first session of the new Parliament. Nor will, we expect, the necessity of wholesome severity towards a Church whose usurpation knows no bounds, be the only lesson which the Government will have been taught by the ostentatious insolence of Rome. The Earl of Derby and his colleagues, whose words and actions have, during the short time which has elapsed since their accession to power, alike attested the sincerity of their regard for the Church of England, as the great element of order and stability, and the instrument of true improvement in our national life, are not the men to perpetuate the arbitrary suppression of her synodal powers, which exposes her to the taunts of her foes, while it cripples her energies in the performance of her high and sacred office. All things are evidently working together to bring about that "consummation devoutly to be wished," the revival of the synodal functions of the Church of England.

Towards that consummation the synodal elections which are at this moment in progress, will contribute in no small degree. A record of two of them, already held, will be found in another part of our columns. The first of them took place on Monday last, in the diocese which, in this as in other respects, seems destined to set a bright example to the other dioceses of England, the diocese of Oxford. The zealous and active Prelate who rules that diocese, fortified by precedents which he had been careful to ascertain, presided in person at the election, and both by this act and by his opening address did all that lay in his power to give solemnity to the occasion, and to make the proceeding for which he had assembled his clergy, not, as it has hitherto been, an empty formality, but a thing of life and reality. The result was the unanimous election of the Rev. Professor Hussey, and the Rev. H. W. Majendie, as representatives of the Diocesan clergy in the ensuing Convocation.

The other election which we are enabled to record this week, presented features of no less interest, though of a different kind. The vulgar prejudice, reiterated *ad nauseam* by the opponents of the synodal action of our Church, that the clergy cannot meet for deliberation and corporate action, without unseemly quarrels, there met with a triumphant refutation. Not only were the two doctrinal sections into which our Church is unhappily divided, represented among the clergy assembled on Thursday last, in St. Paul's, Covent-garden, and that by some of the extreme men on both sides, but, judging from appearances, the opponents of the revival of the Church's synodal action were evenly balanced with, if they did not outnumber, its advocates; and, to add fuel to the flame, if the clergy of the Church of England were made of as inflammable materials as their enemies pretend, the returning officer and President of the assembly, the Archdeacon of Middlesex, had devoted his recent charge exclusively to a polemical attack upon the promoters of synodal action. Yet the most fastidious could not have found fault with the spirit and temper with which, on all sides, the business of the election was conducted.

The recent change in the boundaries of the diocese having rendered one of the late Proctors ineligible, it became necessary to elect, along with the Rev. Dr. Spry, whose re-election met with universal concurrence, a new person as the second Proctor. The name of the clergyman of high character in the Archdeaconry was proposed, whose theological opinions are, we believe, inclined rather towards what is called Low Church, and of whose views with regard to the revival of the Church's synodal action little, if anything, was known. While to the theological opinions of the party so nominated not the remotest allusion was made, the question was raised, whether he would, if elected, promote the revival of the active functions of Convocation by all constitutional means. The opposition to this question by those unfriendly to its object, and the consequent delay of an answer to it, led to the nomination of another distinguished clergyman, known to be an active promoter of the revival of Convocation. It was evident, however, that no such nomination had been originally contemplated, and no sooner had the Rev. R. W. Baker, the party first nominated, stated his willingness, in the terms of the question, to make the office, if elected to it, a reality, than those who had put and pressed the question, frankly accepted his declaration, and withdrew their demurrer—for it could hardly be called opposition—to his election. The second nomination was, indeed, persevered in by the proposer of the Rev C. W. Page, though not by his seconder; but manifestly against the general sense of the meeting; and on the show of hands being taken, Mr. Baker was elected by a majority of more than two to one.

All this took place without the slightest interruption of propriety or good feeling. The proceedings at the election of the Archdeaconry of Middlesex may be confidently appealed to as a proof that the movement for the revival of the synodal functions of the Church is not, as it is believed to be by many, a party movement, but that its most active promoters are able and willing to sink theological differences for the sake of the common object of restoring the freedom and increasing the efficiency of the Church. And the Archdeacon of Middlesex himself must have felt, while he presided at the discussion to which the election gave rise, that he had considerably overrated the danger of the clergy "falling out by the way," when called upon to consult together for the good of the Church.

---

## Communications.

For the Churchman.

### "It is Uncharitable."

From the point, at which we paused, in our last, we go on to remark, that of all the false, illogical issues, raised by the sects with sound churchmen, this charge of uncharitableness, or illiberality, to my mind, is the most untenable, and approaches the nearest to what logicians would term *begging the question*. It is unquestionably as considerable of an evil, as to faultfind a witness, because he will not perjure himself in court, by saying a thing is true which he knows not to be true. For consider, a religious dogma, is either true or not true: If it be true I am bound to maintain it; or if it be *partly* true I am bound to acknowledge it as far as it goes, but no farther: but if it be false I am bound to reject it. This brings the question to a narrow issue. If then sectarianism be false in any or all of its phases, I am obliged to reject it, at least as far as it is false. This I take to be an immovable position—a position given to me, indeed, by the sects themselves. They profess to reject the Church for *conscience's sake* (a perverted conscience, however, as we think is easily proven—for that must be a perverted conscience which arrays itself against Scripture and the consentient voice of the Church)—still grant it, for conscience's sake, they reject the Church and condemn Episcopacy. Has then a churchman *no conscience* that he should acknowledge (what he firmly believes to be) the unscriptural and unsanctified teachings of sectarianism, to be the truth as Christ hath given it to His Church?

Again, Episcopacy is true, or not true; if it is true, I am bound in duty and conscience to hold it: Presbyterianism is either true or not true; if it be true, I am bound in duty and conscience to hold it. But Episcopacy and Presbyterianism, are directly antagonistical; they teach opposing doctrines. They can not then *both* be true. They may each teach a *part* of the truth; but it is quite impossible that they *both* can teach the *whole* truth; for in so far as they are antagonistic, it is quite clear, that one or the other of them must be false.

And as a rational, accountable being, it devolves on me, with the best powers and aids, at my command, to ascertain *which is true*. And when I shall have discovered the truth, to that I am to cling, with tenacious grasp, at all hazards and in opposition to all dogmas which teach a contrary, and this for the sake of charity which 'Rejoiceth, not in iniquity, but in the truth.'

And just here, we must consider (what alas! seems never to enter into the theology of the sects) that there is such a thing as *positive* truth, in the doctrines of Scripture; that the *Faith*, the *christian Catholic Faith*, is *a verity, unalterable, unchangeable, the same now that it has been from the beginning;* that it is not, and in the nature of the case, can not be, a thing indifferent, but in its own nature must be immutable. For consider, man is a rational and accountable being; were he not so, God would never have imposed upon him, laws, which govern and control such a being. He was created pure and holy and placed in a state of probation. In undergoing that probation, he violated the will of God and forfeited His favor. But mercy interceded and a way was provided, for man's recovery. God revealed Himself at 'sundry times and in divers manners' and made known His will and the course to be pursued, by His fallen creatures to regain His favor. This revelation of His will and of our duty, it will be conceded, by all we presume, with whom we have to do in this article, is contained in Holy Writ. And of course as the Bible emanates from an Infallible Being, it must contain the Infallible Truth, and since God requires of man, a knowledge of that truth and a hearty reception of it, it must follow that man is adequate to the task of ascertaining and understanding it, and that it is so revealed as to be cognoscible to our minds: or in other words, it must be granted that there *is a mode by which and through which man may be satisfied that he holds that truth, that Faith* which Christ hath revealed in the Gospel. Were this not so, we can not see how the Bible would be a rule of Faith to us. Because, did not the Bible contain definite, positive truth; or were man unable to ascertain, or understand that truth, he could never be assured of the certainty of his Faith. And has that All-wise and Holy Being, who is *the Truth*, revealed Himself to man, required man to receive, hold, act upon that revelation, and yet has He left him, like the mariner on the ocean, without chart, or helm, or compass, wholly uncertain, wholly destitute of knowledge as to when he is right and when wrong, wholly unable to detect falsehood, or arrive at a knowledge of the truth? This no sane mind will ever grant. And just here, we think, did the sectarian reflect, he would find a serious difficulty, viz: that of settling the right and wrong of 'private judgment.' In the unlimited, unbridled use of 'private judgment,' it is seen that the sect-spirit has developed in a multitude of jarring and discordant elements. We have a sect, for every peculiar fancy, engendered, by the inventive imagination of man. All claiming to hold *the Bible* and to derive their teachings from it, and yet *all holding and teaching contraries*: All using what they call their 'private judgment' (a term miserably absurd it must be acknowledged), and each 'private judgment', finding something new, and something antagonistic to every other 'private judgment.' But are all these '*private judgments*' *right? Are they Infallible?* Can it be possible that they all proclaim the truth, and *yet all teach contrary doctrines?* It can not be: There *must* be error somewhere. And to my mind it is equally clear that there *must be a mode by which the difficulty may be settled*, by which the error may be ascertained. The truth is one; the truth of the Bible is one. There is no such thing as giving two or three, or a dozen, or a hundred, *contrariant* expositions of any particular doctrine, or passage, or passages of Scripture, *every one of which shall be true.* In a multitude of opposing and differing doctrines, in the very nature of the case there must somewhere be error; it may be more or less serious, as the subject may determine. If for instance a man be charged with felony before a civil tribunal and two witnesses be brought to the stand, one testifying that he committed the act, another that he did not, it is clear that one or the other of the witnesses must be in error, or swear falsely: It may be that neither *intends* to deceive, neither *intends* to say what is untrue; yet it is clear that one or the other *does.* They *both* then do not speak the truth. In that case it will be the duty of the court, so to speak, to analyze the testimony, weigh the merits of each witness, by collateral circumstances, to find on which side the *probabilities* lie—which witness had the best opportunity of *knowing* the facts, which was most likely to be mistaken, which in short was most competent as a witness. In this way truth is elicited. And to apply this to the controversy between the Church and sects: If the Church from the beginning hath taught that Jesus Christ is God as well as man, and a sect teaches that He is not divine, it is clear to a demonstration that either the Church or that sect must be in error. Again, if the Church proclaim the utility of the sacraments as means through which Christ deigns to impart spiritual life, and a sect rejects them; or if the Church maintain the divine right and institution of Episcopacy, and a sect contends for the contrary, it is clear that either that sect or the Church must err. Now the question arises, is there no mode by which it may be determined, on which side lies the truth? Can the truth be found? In this labyrinth of difficulties and contradictions, between the Church and the sects, or between the sects as they differ from each other, is there no place of rest for the honest, earnest enquirer? Must he ever wander in doubt and uncertainty? Is there no limit, nor bound, nor guide to private judgment? Is man to take the Bible, make out of it what he pleases, and if he please to make heresy, or schism, does that stand him in the stead of truth and right? Has God given to man a Revelation, required his reception of that Revelation as the truth of Him who is *Truth itself*; and do we behold, in the unlimited, unbridled exercise of private judgment, multitudes of jarring and discordant sects, holding and teaching contraries one with the other and with the Church, and yet is there left to us no mode by which these discordant elements may be sifted, no mode by which error may be confounded and the truth elicited?

In the case of the discordant witnesses, just alluded to, before a civil tribunal, the *negative* of this last question, would be *ridiculed.*

Whoever then considers these questions in earnest, looking at the antagonisms of sectarianism, must see that there is in the nature of the case, a limit or bound somewhere, to the 'private judgment' or opinion of the individual christian. But where shall that bound or limit be fixed? If the appeal be solely to Scripture, without any aid from the Church, in her Catholic history and standing, it will only be the arraying of one private judgment against another. I assert a dogma, another denies it: we appeal to Scripture; and think both of us that we are sustained; yet one or the other of us must be wrong. Here is no *decision* of the question: it is one private judgment, finding something in Scripture, differing from another private judgment. Where then shall we find the limit of private judgment, the bound, the ultimate rule of ascertaining a true interpretation of the great doctrines of the Bible so that we may say with certainty this is true, that is false? Not in an infallible head, not in the infallibility of a particular branch of the Church, for while there is a promise to the Church of perpetuity and of the Lord's presence with her forever, yet do we not find any promise of Infallibility. And yet the Church *is* the 'pillar and ground of the truth,' and the 'witness and keeper of Holy Writ.' She has the Lord's promise to be with her, and the gates of hell are not to prevail against her: she is to evangelize the world: and this is enough. In her organic capacity, as the Spouse of Christ, she is commissioned to preach the truth, and to transmit that truth to all generations. If then she be the 'witness and keeper' of Holy Writ, to her as a 'witness' must we look for the truth; her we must 'hear'. This then will mark the first limit of our private judgment: 'Hear the Church'. Not that we thereby put the Church *above* Scripture, or *in the place* of Scripture: But that we take the Church as a *witness*, as a witness on whose side the *probabilities* lie. I am in doubt about some particular doctrine, or article of the Faith? what does the Church say? how does she teach? If my opinion, or private judgment, be contrariant of her voice, then the question arises, have *I* mistaken Scripture, or has the Church, and still further, which is the most competent judge, I or the Church? This is, I know full well, repugnant to man's self-will. He likes not the thought of having *anything above* him; and it is seen at once in the question proposed that the probabilities that the Church is right, are greater than that the individual is—this is to put the Church *above* him. This contains the poison and in it lies the root of bitterness of sectarianism. The sects cling to the Bible, but even it, alas! they allow not to be *above* the reach of their conviction, or what is the same, they will put their own interpretation on it. But still the question recurs, whose judgment is likely to be best, mine or the Church? who is most competent? As a faithful son then, or one who would be faithful, the burden of proof lies on my side. I can not clear my skirts, in rejecting the Church's teaching, unless, I can prove her to be in error. This was the very course pursued by the English Reformers, at the Reformation. They assumed the burden of proof. The usurping Church, taught numerous doctrines in error; against these dogmas in error, the English Bishops took ground, not out of self-will, but out of a conscientious sense of duty: They rejected nothing because *Rome* held it, but only because it was *false*, and whatever they rejected, they rejected it upon *proof* that it was repugnant to Scripture as the same had been held and taught by the Church from the beginning. And, they convicted Rome of error, by showing her *want of consonance and agreement, with the Church from the beginning.*

In this work the Church of England, did what she had a right to do, viz: return to her ancient and primitive land-marks, cast off what had been added to her: she *set up* nothing new, but *cast off* what was new, and returned to that which was *old;* or rather retained the old which had from the beginning been her treasure, while she cast from her the *new.* She reformed herself, threw off the usurpation and corruptions of a foreign see, and cleansed herself from the defilements which she had gathered from that usurpation.

And now let us hear what the Church says on this point, 'Holy Scripture containeth all things, necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of Faith, or be thought requisite or necessary to salvation.' (Art. 6.) 'The Church hath power to decree rites and ceremonies, and *authority in controversies* of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's word written,' &c. (Art. 20.) Here then we have the mind of the Church, touching her rule of Faith—the word of divine truth. She hath '*authority* in controversies of Faith.' How '*authority*,' but to say what is *de fide and what is not?* She is the 'witness and keeper of Holy Writ,' the article goes on to declare, and by that 'Holy writ' which she witnesses unto and keeps, is she bound, so that she may teach nothing beyond it, to be believed 'for necessity of salvation.' And in the exercise of her 'authority', and in her prerogative as a 'witness', she has given us, her testimony in the Prayer-book, and in its plain, apparent language, I take it we have the mind of the Church, touching the Faith as Christ hath revealed it, and all those things which a christian ought to know for his soul's health.

This then I say bounds the private judgment of the individual—and within those bounds he may exercise his private judgment in many ways and on many subjects—but certainly the Church's teachings, are his limits, so that if he teach *contrary* to her, he may, or ought to set it down that he is in error, unless he can *prove her to be so.* The faith then, as drawn by the Church from Holy Writ, and ramified in all her teachings, is our guide, a boundary which we can not pass, with safety, in our interpretations of Holy Scripture. Within that boundary, there may doubtless questions arise, on which christians, churchmen, may lawfully and properly, entertain a difference of opinion; or within the periphery of our private judgment, there may be many subjects, on which we may err, unwittingly, without hazard of salvation. There are many such on my mind at present. *But nothing that is de fide can enter into the category: The foundations of the Faith, must stand sure and steadfast!* and it is of these we have spoken all along.

Do we then annul private judgment, by appealing to the Church? Nay: But we place the Church as a witness above the private judgment: and we assist the private judgment, by showing it a guide, and keeping it within lawful bounds; by restraining it from usurping the 'authority' of the Church. And in this we are guided by the Church's teachings. We do not thereby assert the Church's infallibility: (especially as we shall show what bounds the judgment of the Church, and how error may be detected in her.) We do however assert her 'authority,' and that as loyal, dutiful sons, it is our duty to hear her and be governed by her teachings, on the ground that her judgment is much more trust-worthy than ours; that the *probabilities* are in her favor and against us; that we are more likely to err in our *private*, than she in her *Catholic*, judgment and testimony. The doctrine advanced is that the mind of the Church evolved from her Catholic history, and the minds of her Catholic Fathers, is superior, in the understanding and interpretation of Scripture, and must therefore be of greater weight than that of an inferior. Its judgment of what is good and true, should then over-rule all inferior judgments: (This is in the nature of the case, and makes it incumbent on those who demur to the Church's doctrine, to prove her in error.)

And this is what is taught by so great a mind as Hooker: 'It is,' says he, 'the voice both of God and nature, not of learning only, that especially in matters of action and policy, "The sentences (quoting Aristotle) and judgments of men of experience, aged and wise, yea though they be without any proof, or demonstration, are no less to be hearkened unto, than as being demonstrations in themselves; because such men's long observation is an eye, wherewith they presently and plainly behold those principles, which sway over all actions." Whereby we are taught, both the cause wherefore wise men's judgments should be credited, and the mean how to use their judgments to the increase of our own wisdom.*

In the explication of Scripture which the Church has given us, we have the result of the matured wisdom, study, learning, age, piety, of her venerable Fathers of all ages, evolved from the sacred page, sustained, borne out by the Church's history. As a private christian then my mind is inferior to the mind of the Church and her law; just as *the citizen* of a State is inferior to the mind and law of *the State.* The Church hath 'authority' and as the 'pillar and ground of the truth' and 'witness and keeper of Holy writ' she comes to me, with Scripture in her hands, and places before me, the result of her wisdom, supporting it and proving it by tradition. This is her position, that still of a witness, a witness having 'authority', a witness capable of verifying her testimony, a witness who if her testimony be gainsaid, appeals to collateral circumstances, collateral facts, (called Tradition) and by their consonance, approves herself to be true and faithful. 'While she bases', as one has well written, 'no article of faith upon tradition, but upon Holy Scripture, she uses tradition, or ancient authors, to assist her in understanding more fully what the Scriptures reveal.' Thus then she comes to us doubly fortified, and calls upon us, of right, of authority, to heed her godly deductions.

But am I thereby debarred from the use and study of God's word? No more than I am, from the study of the laws of the land, which yet I am not allowed to interpret in a manner contrary to their design, or as I please—for if I *misinterpret and in that misinterpretation offend against them*, the contempt will meet merited punishment. The Church *requires* at our hands, constant, prayerful study and use of God's most Holy Word, and if we be not so engaged in holy meditations, on the sacred page, as it shall be in our power, we shall so far be disloyal. This sweet privilege is ours, and so far from the Church wishing to deprive us of it, she insists upon it and urges upon us the duty, that we may grow in grace and learn those messages of love which the Son of God hath revealed for our sanctification and meetness for life eternal, in His presence and glory. And to determine the articles of the christian Faith, does not pertain to the individual christian. And it is in this that the sects have so wofully mistaken their calling and abused the doctrine called private judgment. 'The Church hath authority in controversies of Faith'; to the Church it pertains to teach the truth; she hath received authority and commission to transmit to all ages that sacred deposite which she received of her divine Lord; and *it pertains to none other.*

But as the Church is not infallible, suppose she err? or to put the question better, suppose a particular branch of the Church Catholic, err? Then let it be shown in proof—not in the *ipse dixit* of the sects, or any one else, on *their assumed infallible interpretations of Scripture*—but *shown in proof*, by the antagonistic voice of antiquity. The burden of proof lies on the side of those who rebel against the Church's teaching. This was the issue, made and accepted at the Reformation. The Continental Reformers, in embracing it, showed Rome indeed to be in error; but alas! in running from one error, or one set of errors, they plunged into another: They forsook, true Catholic grounds, and their successors have drawn off farther and farther from them. They set up new orders, a new polity and in many aspects a new faith, unknown to the Church from the beginning. They *date* from that period; they can boast no older age, and therefore in all their phases they are *new.* In their haste to be free from a creed which taught *too much*, they adopted one which teaches too *little:* Hence they that were Reformers, needed reformation; while their descendants, have divided and subdivided and altered and amended their faith, until it is not to be identified on the earth. And when we look back to such men, as Luther and Calvin and Melancthon and behold them struggling for the truth and contending with the mighty powers of error, they command our warmest sympathies, and we feel all and more than all, *their disappointment*, when we see them finally fail in their cherished hope of obtaining the Episcopacy. But alas! when we cast our eyes abroad over the world and see how their great work (in many respects, much nearer the truth than the mongrel which calls itself after their name at the present day—though as we have shown, in embracing a creed which taught *too little*, very wide of the mark of truth) has dwindled down to mere shreds of its former self, we read a solemn and awful lesson, and warning, on the danger of departing from the institutions of Almighty God! N.

To be continued.

MR. EDITOR: There are several typographical errors in my last which as they are important, it would be well to correct:

Second paragraph, in the sentence beginning 'On the other hand' &c., the types have '*is* the cunningly devised fallacy' &c.: it should be '*in* the' &c.

Third paragraph, in the sentence 'Now again' &c.; it should read '*Nor* again' &c. Ibid: 'It has moreover what sectarianism, has not, a *recent* longing'—should read '*secret* longing' &c. Ibid: 'to inheritance', should read 'to *an* inheritance'.

Eighth paragraph, 'for while the congregation *read*', for '*read*' read '*kneel*'.

Ninth paragraph, for 'some better *things*' read *thing*.

In the last paragraph, in the sentence commencing 'And yet forsooth' &c., for 'his own' read 'his *ears* are continually' &c. N.

---

For the Churchman.

## Norwich, Vt.

REV. DR. WALTON,

Dear Sir—Being now attending the commencement of the University here (as it is called), we take advantage of a lull in the storm, to give you a slight account of two most excellent discourses from Church ministers, as being that in which your readers will perhaps feel most interest, although, in omitting to name specially others, we are not to be understood as by any means indulging any deficiency of interest.

But the discourses of the Rev. John Henry Hopkins, Jr., and the Rev. Henry N. Hudson, were *par excellence*, ripe, scholarly productions, replete with good doctrine and sound Church teaching, which is not often found in these literary tournaments, where the mock combatants essay to try their lances, in mock tilts, that they may the more readily encounter those of more fiery trial, so soon to come upon them. We do not propose an analysis, much less a detailed criticism of either of these productions, which would require more time than we can devote here, to say nothing of other requisite qualifications.

But there is one trait prominent in both these efforts, and especially in the former, which is too rare, and too little appreciated, we think, and too rare doubtless, because it is too little appreciated. We mean that of plain straightforwardness, in calling things by their right names. We know a speaker or writer may be too bold and too blunt, so as to create prejudice, and bar the door of admittance to the hearts of his hearers, or readers. But that is not the fault of this age, and especially not of this country.

Mr. Hopkins subject was the indispensable necessity of positive dogmatic religious teaching, in the education of youth, and of course the necessity that the teaching should be bound upon authority, and require unquestioning obedience. This led the speaker very naturally to consider all the false glosses of modern systems of religious training, which are not according to the one only true pattern, left by our Lord, as the only earthly representative of His humanity, and the only authoritative keeper of His Divine precepts and the word. And what was peculiar in a public speaker in this day, he went straight to the mark, regardless of the manner in which his teaching should be received, taking it for granted that the truth must prevail.

In doing this he did most eminent justice to the false liberalism and latitudinarianism of the day. And for one we were glad to see the speaker do, what we esteemed a simple act of justice, in denouncing as heresy and mean pretention, the popular notion of excluding children and youth from the privileges of the Church, until they profess to have gone through some kind of physical commotion, which being always mere delusion, is more likely to be experienced by the simple, than the wise and prudent, and more likely to be professed by hypocrites and pretenders than by the simple hearted and truthful. If our Church ministers, and Church publications, spoke out oftener and still more decidedly upon this abominable delusion or pretension than they do, it could do no harm, and might do great good.

We get the credit of believing what Mr. Hopkins taught, with those who do not believe it, i. e., the sects, the orthodox sects, as they call themselves, so we have nothing to gain from them, by reserve, if indeed one ever gains any where by reserve, which we very much question. And with the mass of the community, we are represented by these same sects, as believing and teaching substantially as they do, on these subjects, so that with them we thus lose the fair chance which we might have if the truth were known, of converting them to the true and soundly reasonable doctrines of the true faith of the one Holy and Catholic Church.

We have no time to speak in detail of Mr. Hudson's excellent discourse, which we presume may have been delivered elsewhere but might be again. Certain we are it cannot be too often repeated, for we should scarcely know where to go to find more truth in the same compass, so beautifully and forcibly expressed. He did these one idea men *brown* so that one could not but feel compassion for the victims almost. He showed the high sounding pretensions of the Higher law, to be either gross delusion, or hypocrisy, and in either case the most daring profanity, to quote the authority of the Almighty, for every idle whim or foolish vagary which their own heated intellects or self-will might conjure up.

Dr. Bourns, who is president of this college, and the Rev. Mr. Royce, one of its professors, and professors Jackman and Averill, all churchmen, (unless it be the last,) and the two first, faithful and laborious Church ministers, are here doing a good work for the next generation, we trust. Mr. Royce is building up a Church congregation here, and Dr. Bourns, under the very walls of old Dartmouth, which is on the opposite bank of the Connecticut, and which really ought to be reclaimed, and brought back into the service of the Church, as it was originally endowed by the Earl of Dartmouth and the Bishop of London, neither of whom would have given much to propagate the baleful doctrines of modern Puritanism.

I. F. R.

---

* Ecc. Pol. 5, viii 2.

THE CHURCHMAN.

NEW YORK, AUGUST 28, 1852.

### Restoration of Convocation.

It is most delightful to every true lover of the Church of England to witness the excellent spirit which has pervaded the meetings lately held for the election of Proctors to Convocation. In the first place they have effectually given the denial to those enemies of the Church, who have asserted that it is impossible for clergymen of different views to meet together without quarreling. The harmony which has reigned in many of these meetings shows that the great body of the English clergy are of one accord in doctrinal matters and truly attached to the distinctive principles and discipline of the Church. Where differences have been manifest, for it must be acknowledged that some are Latitudinarian and others Puritan in their sentiments, still the utmost decorum and propriety in speech and action have been preserved. Thus one argument has been wrested from those who would deprive the Church of free synodal action.

Another cause of rejoicing is to be found in the character of most of those selected. They appear to be the sort of representatives required at the present juncture: respected by their brethren, learned in theology, prudent in thought and action, and conscious of the great responsibilities resting upon them. We infer the possession of these requisites, both from the character given them by those who proposed and seconded them, and from their own remarks when present.

Again many, and they not the least distinguished, declared their intention of advocating the restoration of the active powers of Convocation, and were elected by very triumphant majorities. This augurs well for the future prospects of the Church. It will make itself heard—peaceably and loyally no doubt—but still it will utter its voice. That voice coming from so enlightened and respected a body of representatives, cannot be treated with disrespect by any set of Cabinet Ministers; and we are persuaded that Lord Derby will never be guilty of so great a fault. He possesses too much practical wisdom to commit such a glaring blunder, and too much attachment to the Church to insult its clergy. The signal overthrow of Lord John Russell may be regarded as a just retribution for the insults and injuries re-heaped upon the Church and its most eminent and exemplary dignitaries.

It will immediately occur to the mind of the reader, what will be the result of their assembling? We must not be too sanguine for the present. The constitution of Convocation is antique and in some respects unsuited to the present state of the Church. Interests have sprung up, in the Colonies for example, which are unprovided for, and to provide for them is an arduous task. The representation of the clergy is pronounced to be inadequate, and the adoption of a better mode requires caution and deliberation. Many other points might be mentioned of a practical character, and apparently well adapted to promote the efficiency and influence of the Church. These questions cannot be settled in a day, nor a year, and if the attention of Convocation is directed to them instead of doctrinal questions and the suppression of heretical and schismatical tendencies, we must not conclude that nothing is doing. It is better, perhaps, that the great body of the clergy and laity should thus be led to discuss the distinctive principles which are the glory and safeguard of the Church, than rush hastily into the discussion of questions for which the mass are unprepared. The fruits of this rash intermeddling with sacred things may be seen in the ignorance, irreverence, and railing displayed in the meeting, an account of which is given on the fourth page. The word *ridiculous* is indeed out of place when used to characterize it. It is both profane and disgusting.

The foregoing considerations will teach us patience and moderation in our expectations. The revival of Convocation affords the Church the means of developing its resources, and strengthening its influence, of determining disputed doctrines, and correcting deficiencies of discipline, but all this must be the work of time. One, long a prisoner cannot walk freely at once, though the fetters, which for years have loaded and chafed him sorely, are removed. It would be almost a miracle if the Church of England, long fettered and trammeled by the State, could at once resume the use of the powers enfeebled by disuse and plume her wings and take a lofty flight on pinions, long accustomed to fold themselves in silence and gloom.

We conclude these hasty observations with an excellent quotation from the *English Churchman*, which comes home to us, who untrammelled by the interference of the State, enjoy "the liberty wherewith Christ has made us free."

But while we urge the plain duty of assembling the Convocation, as a reality and a necessity, instead of continuing it as a mere mockery and a sham—with the fearful profanity of asking God's blessing and guidance upon deliberations which it is determined beforehand shall not take place—let us beware of expecting too much from its deliberations. With regard to this, and the still more earnestly-desired and hopeful assembly of the whole Church "throughout the world," whenever it shall please God to grant it, there is, in some minds, an evident tendency to exaggeration and unfounded expectation as to the results. They believe, or at least they write and talk as though they expected, that it would remove all our doubts and difficulties. Now far be it from us to underrate the blessings which would flow from the restored Unity of the Church, or to discourage the faith and hope of those who regard that Unity as the source of unknown blessings, but we must condemn a notion which is very prevalent among such persons, and which has a most injurious practical influence upon them, and upon others, viz., that in the absence of that Unity we can do little or nothing to Christianize the people of this, and of heathen lands. We would most earnestly impress upon such persons the fact, that we have no warrant for expecting, or hoping, that if our Convocation recovered its full powers this year, and the Unity of the whole Church were restored the following year, the difficulties of training and converting individual souls would be removed or even materially lessened. Those who find the work too hard for them now, would find it too hard then. Those who now plead our "wretchedly divided condition," our "isolation," our "bondage to the State," &c., &c., as an excuse or justification for the small progress they are making "in winning souls to Christ," would discover that the difficulty and the defect was in themselves rather than in the Church—in their own apathy and disaffection—their own want of earnestness, energy, and perseverance. Men, women, and children, would not then, any more than now, voluntarily forsake the errors of their way—would not instinctively prefer virtue to vice, religion to the world—would not beset the houses of the Clergy, and throng our Churches, for spiritual blessings. Zeal, vigilance, and faithfulness—earnestness, activity, and perseverance—the love that fails not—will be required then as now, in the Christian Pastor: and although these qualities may do more then, they will do very much now—far more than they are aware of who delude and injure themselves by the habit of occupying their minds with the Church's defects and deficiencies, rather than with their own—dwelling upon the mote that is in their Mother's eye until they become unconscious of the beam in their own eye.

## New Publications.

The *Westminster Review* for July, has been republished by Messrs. L. Scott & Co. Its contents are: 1 *Secular Education*, in which an insidious scheme of teaching Infidelity is recommended, though disclaimed. 2 *England's Forgotten Worthies*, an excellent notice of Hawkins, Raleigh, Davis, Grenville, and other distinguished seamen of the Elizabethan period. 3 *The Future of Geology*, shows that after all that has been said and done, the science is yet in its infancy, and that its advocates must not go too fast. 4 *Lord Jeffrey and the Edinburgh Review.* 5 *The Tendencies of England*, complains of the selfishness of wealth, and with some justice. 6 *The Lady Novelists*, sketches the character and criticises the writings of some of the more prominent, as Miss Austen, and Lady Bulwer Lytton. 7 *The Political Life and Sentiments of Niebuhr*; the reviewer says he was no philosopher politically or morally, and lays down the axiom that it is impossible to make a statesman out of a scholar. 8 *The Restoration of Belief*, is the leading *anti-christian* article of the number. 9 *Sir Robert Peel and his Policy*, gives a highly laudatory view of that eminent statesman and his later political career. We have the usual notices of the 'contemporary literature' of England, America, Germany, and France.

## Diocesan Intelligence.

For the Churchman.

New York.—*Laying of the Corner Stone.*—On Thursday, the 17th inst., the corner stone was laid of "the School of St. Barnabas, the son of consolation," at Dearman, in Westchester County, N. Y. The services of the day, we believe, will leave a deep and lasting impression for good upon the minds and hearts of the community which, before this work was undertaken, could point to neither school-house nor place of worship of any kind whatever in their village. The Rev. Dr. Creighton laid the corner stone, (procured from a neighboring quarry, which will also furnish materials for the building itself,) in the presence of a goodly number of the inhabitants of the village, as well as the children who receive religious instruction from the missionary of the station.

The appointed Psalms were sung in simple and reverential chants by the clergy and others present on the occasion. After the service, the Rev. Dr. McVickar addressed the assembled throng, explaining the nature of the work thus undertaken in the name of the Holy Trinity, and setting forth most earnestly the union of religion with education in the Church, as the only safeguard against fanaticism on the one hand, and infidelity on the other, and the unrestrained licentiousness which was the result of both. He also explained the plan of the proposed school. It is to be built of stone, chapel-wise, with a chancel at the east end one third of the length of the rest of the building, to be separated by folding-doors or other screen; the school part 40 by 20 feet, and capable of accommodating 150 children. The address also stated that it was to be on the plan of the old English schools, which were considered to be the model of Christian education, and accordingly an endowment in land was sought for to place it like them on a permanent foundation. The school will give a free education to the poor, while pay will be expected from the children of those whose circumstances will admit of it. The school-house would cost about $2500; one of the residents of the village had given land, others had contributed in various ways, and with confident trust in God, it was believed that the zeal of others would soon bring to a happy result the work of faith thus undertaken in the name of Him who had never deserted faithful efforts to promote His glory and the salvation of men's souls. At the same time it was the manifest duty of the residents of the village, at the present time, when land was comparatively cheap, to secure the blessings of religion and Christian education, not merely for themselves but for those who should come after them, by an endowment in land like those in England, which had yielded such blessed fruits.

We also learned that the services of a Deacon were desired, who could take charge of the school, and aid the missionary in his parochial duties and services, and that a knowledge of Church Music was deemed very important in such an assistant. A salary of $200 with all the fees of scholars was offered for his support, and certainly from all that we could learn, an earnest in his Master's service would find a most useful work before him there.

Besides the clergy already named and the missionary in charge, the Rev. Wm. A. McVickar, there were also present on the occasion the Rev. J. J. Elmendorf, and the Rev. Geo. Bedell. After the services were concluded, the missionary gave notice that a feast was spread for the children under a spreading elm; after seeing them happy in partaking of it, the assembled residents of the village and others were hospitably received by those who have been the devoted and zealous leaders in the above described holy work; may the Lord and Head of the Church bless and guide them, and prosper their labors undertaken in faith and love for Him.

E.

Western New York.—We are indebted to the *Buffalo Courier* for the account of the proceedings of the late Convention. They are of more than usual interest.

Syracuse, August 18, 1852.

The Annual Convention of the Protestant Episcopal Church in the diocese of Western New York, assembled this morning in St. Paul's Church, in this city. The usual Morning Prayers were read, after which the sermon was preached by the Rev. W. F. Walker, of Ithaca.

After the administration of the sacrament, the Convention was called to order by the Rev. Dr. Shelton, of Buffalo, senior presbyter of the diocese, that duty devolving upon him in the absence of the Bishop, who is now in Great Britain.

The roll of the clergy having been called, and the several parishes having also been called for credentials of Lay Delegates, the Convention took a recess until half past three o'clock this afternoon.

AFTERNOON SESSION—FIRST DAY.

The Convention was called to order at 3 o'clock, when it was moved by S. A. Goodwin, Esq., of Auburn, that the Convention proceed to ballot for a President, in accordance with a provision in the constitution.

The Rev. Dr. Van Ingen moved that the ballot be dispensed with, and nominated as President the Rev. Wm. Shelton, D. D., of Buffalo. This was seconded by the Rev. Mr. Schuyler, and unanimously adopted.

The Rev. Dr. Shelton returned thanks for the honor conferred upon him, in a few brief but appropriate remarks.

On motion of Mr. Seaver, the ballot was also dispensed with in the election of Secretary, and the Rev. Dr. Proal, of Utica, unanimously re-elected—a deserved tribute to the ability and fidelity with which that gentleman had discharged the laborious duties of Secretary since the first organization of the diocese.

The Secretary announced that he had appointed the Rev. W. A. Matson, Assistant Secretary.

The rules of Order of the last Convention were adopted as the rules of the present Convention, and the usual Standing Committees were then announced by the Chair.

The Annual Address of the Bishop was then read by the Secretary embracing a record of his acts from the close of his last address up to the day of his departure for England; and also, in addition, a journal of his proceedings in that country up to the 24th of July. The following is a summary of the Bishop's report:

| | |
|---|---|
| Officiated in Churches regularly organized | 34 |
| " not organized | 1 |
| Baptised three children and two adults | 5 |
| Ordained Priests | 4 |
| Ordained Deacons | 1 |
| Admitted candidates for Orders | 2 |
| Received candidates from other dioceses | 2 |
| Transferred Clergy to other dioceses | 10 |
| Received Clergy from other dioceses | 8 |
| Unsettled Rectors | 4 |
| Constituted new churches | 3 |
| Married Couples | 1 |
| Administered the Holy Supper in diocese | 14 |
| Administered the Holy Supper out of diocese | 2 |
| Preached in diocese | 34 |
| Preached out of diocese | 9 |
| Confirmed in thirty-one congregations | 424 |

The Bishop's account of his visit to England was of the highest interest, and was listened to with profound attention. From the hour at which he landed at Liverpool up to the moment of sending off his report, both himself and the Rt. Rev. Bishop of Michigan had been treated with every possible mark of respect, and with unbounded hospitality.

After the reading of the address had been concluded, the Rev. Mr. Van Rensselaer, of Mount Morris, in a short speech which for eloquence, appropriateness, and good taste, we have rarely heard excelled, moved that a committee of eight be appointed to prepare and report resolutions, expressive of the sense of the Convention in reference to that portion of the address which narrated the Bishop's proceedings in England. The resolution was adopted, and the chair appointed the Rev. Mr. Van Rensselaer, Rev. Dr. Van Ingen, Rev. Mr. Coxe, Rev. Mr Leeds, Messrs. Peter M. Dox, Wm. A. Seaver, Peter A. Porter, and Joseph Juliand, as the committee.

The President then announced that the Rev. Dr. Van Ingen, of Rochester, would, in the evening, deliver a discourse, in which would be given an account of the scenes and services witnessed and participated in by Bishops McCoskry, DeLancey, and himself, in the Cathedrals and public institutions of England.

The Convention then adjourned until to-morrow morning, at 9 o'clock.

[The sermon of Dr. Van Ingen was from the 18th verse of the 51st Psalm. It was devoted mainly to an account of the services of the English Cathedrals, in several of which he had witnessed ceremonies of the most interesting character, participated in by thousands of people, that could scarcely have been held in any other building of less size than those venerable and imposing edifices. He alluded particularly to the great jubilee in Westminster Abbey, where Bishops were convened from the four quarters of the Globe, and where some fifteen or twenty prelates were at one time engaged in administering the Holy Communion to upwards of a thousand people. We hope to have the pleasure of placing before our readers, in a few days, several extracts, if not the whole, of the reverend gentleman's eloquent sermon.]

SECOND DAY.

The Convention was called to order at 9 o'clock.

The Rev. Mr. Van Rensselaer, from the Committee appointed to prepare resolutions expressive of the sense of the Convention in reference to that portion of the Bishop's address narrating his proceedings in England, prefaced his report in a short address, in which he dwelt upon the obligation the diocese was under to the venerable Society for the Propagation of the Gospel in Foreign Parts—having in years long gone by felt the benefits of that Society, and received largely of its bounty. He also mentioned an incident, not generally known to the Convention, that he had not long before assisted in administering the holy Sacrament from a communion service presented in 1714 by Queen Anne to the Chapel at Onondaga, where a Missionary was then preaching to the Indians.

The Hon. Heman J. Redfield moved that the resolutions submitted by the Committee, be unanimously adopted.

The Hon. Horatio Seymour seconded the motion, and addressed the Convention in a speech more eloquent and felicitous than ordinarily characterizes the extemporaneous efforts of that gentleman.—The resolutions were unanimously adopted, and the Secretary directed to forward a copy to the Bishop in England.

On motion, a committee of five was appointed to raise money to defray the Bishop's expenses abroad.

The Rev. Dr. Van Ingen called the attention of the Convention to the recent munificent bequest of Judge De Veaux, of Niagara Falls, for the founding a school for orphans and children of the destitute, and suggested that the Convention would be pleased to learn some particulars in reference to it from Mr. Porter, one of the executors, who was in attendance as a member.

Mr. Porter accordingly stated, at length, such particulars as he was possessed of in reference to the bequest, and read for the information of the Convention such portions of Judge De Veaux's will, as were pertinent to the subject. Mr. Porter's remarks were listened to with marked attention.

At twelve o'clock the special order of the day was proceeded with, namely, the election of the Standing Committee of the Diocese, and Deputies to the General Convention. On counting the votes it appeared that the following persons had received a majority of all the votes given, and were therefore duly elected.

STANDING COMMITTEE.

| | |
|---|---|
| Rev. B. Hale, D. D. | Mr. David S. Hall, |
| " W. Shelton, D. D. | " W. C. Pierrepont, |
| " W. H. A. Bissell | " T. D. Burrall, |
| " George Leeds, | " David Hudson, |

DEPUTIES TO THE GENERAL CONVENTION.

| | |
|---|---|
| Rev. P. A. Proal, D. D. | Mr. W. C. Pierrepont, |
| " H. Gregory, D. D. | " Horatio Seymour, |
| " J. B. Van Ingen | " George B. Webster, |
| " Edward Ingersoll, | " C. H. Carroll. |

After passing resolutions ordering the printing in the Journal, thanking the Congregations of the City for the hospitality extended to the members of the Convention, and a vote of thanks to the President, the Convention joined in singing the Gloria in Excelsis, and then adjourned.

Kentucky.—*Consecration of the new Church of the Ascension.*—On Thursday, the 12th inst., we attended the Episcopal Church just erected in this city, to witness the ceremony of its consecration. The clergy present upon the occasion consisted of the Right Rev. Benjamin B. Smith, Bishop of the diocese, the Rev. James Craik of Louisville, the Rev Dr. Claxton of Madison, Ia., the Rev Thos. J. Trader of Danville, and the Rev Messrs Norton and Venable of this city.

At the appointed hour, the ceremony of consecration was opened by the Bishop, whose voice was heard from the church entrance reciting the opening verse of the 24th Psalm:

"The earth is the Lord's and all that therein is: the compass of the world, and they that dwell therein."

And then, emerging from the portal of the bell-tower, a procession of priests headed by the Bishop, and attended by the wardens and vestrymen, passed slowly through the church along the aisle up to the chancel, repeating alternately—Bishop and clergy—the remaining verses of the psalm. The clergy entered within the rails of the chancel, a deed was read conveying the building and its furniture in perpetuity to the congregation of the Protestant Episcopal Church in this city, and the religious services appropriate to the occasion proceeded, and were concluded by a discourse from the Bishop, during which he gave an interesting narrative of the early struggles of the Church in Frankfort. The ceremonial was a solemn and imposing one. It was a clear bright morning, and the building was crowded with intellectual-looking men and elegant women—the *elite* of the commonwealth. The procession of white-robed priests, moving with solemn and stately tread along the aisles, the hushed and earnest looks of the assembled congregation, the grand intonations of the Bishop enunciating the prayers and invocations appropriate to the occasion, the gushes of harmony from the choir, and the solemn and antique air of the edifice with its

"—— storied windows richly dight,
Casting a dim religious light ——"

all combined to form a tableau which will long dwell in the memories of the spectators.

More costly churches than the new church of the Ascension may have been erected, but we do not believe that our wide Republic can, as yet, show an equal in its architectural beauty, and in the harmony of all its details. The building consists of a bell-tower with its steeple, a nave and chancel, and transept: it will contain a congregation of six hundred. It is built in the early pointed or Gothic style, and every portion of the building, and all the interior finish and decoration—the open timber-roof, the paintings in fresco, the Gothic screens, the pews, the furniture and upholstery—every thing, even to the tint and pattern of the carpeting, is in perfect keeping with the style of the building, and comes in aid of the general effect. The *coup d' ail* of the interior is strikingly picturesque. The subdued light, the sober oaken-colored wood-work, and the dark shadows of the timbers of the antique roof, give a solemn and sombre air to the building, which is relieved by a flood of mellow glorious light poured in through the East window, which is filled with a picture of the Ascension in stained glass, the splendid tints glowing like gems and molten gold. But the jewel of the new church is the great West window. The glass in this is variously tinted, arranged in symmetrical figures, and ornamented at intervals with ecclesiastical symbols. The colors are rich and pure, and are arranged with exquisite artistic feeling. The window lets in a chastened light, bright, but cool and refreshing, which the eye never wearies of drinking in; and the effect on the mind is strangely powerful. We have visited and examined this window many times, and each time it comes out upon us with new beauty and power. We are at a loss to account for the effect. It is truly a work of genius—although only a glass window. It is an anthem chrystalized.

The public are aware that this new church has been built and furnished at the sole expense of John H. Hanna, Esq., and by him presented to the congregation of the Protestant Episcopal Church in this city. It would not be easy to over-rate the value of this munificent gift to our community, or the vast influences for good which will flow from it. Amid the sordid turmoil and feverish struggles of life, here at least is one spot from whence evil passions, and the demons of party strife, and the worship of Mammon are forever excluded—a home to which the weary in spirit may repair, to drink in its soothing and solemn influences, and to bathe the soul in its holy calm—an edifice devoted to the relief of man's spiritual wants—a small space wrested from the world, and for ever set apart and consecrated to the worship of the Most High—a temple from which hymns of praise and thanksgiving will perennially ascend, as the revolving seasons bring round the returning cycle of time-honored fasts and festivals of the Church.

No cost has been spared to insure the durability of the new church of the Ascension. The brick-work and masonry are of the most solid construction; and every stone, every brick, every piece of timber has been carefully selected. Decay may gradually steal upon the wood-work; fire may burn off the roof; but the essential portions of the edifice will endure for centuries, and will carry onward into distant times and remote generations the name and memory of the munificent builder.—*Kentucky Yeoman, Frankfort.*

## Foreign Intelligence.

Since our last the *Canada* has arrived at Boston, and the *Atlantic* at this port. It gives us pleasure to announce the return of the Rev Dr. Wainwright in the latter.

The French are occupied in discussing the approaching morriage of the President, which is said to be near at hand. The princess has become a Roman Catholic.

The Caffir war still continues, and General Cathcart seems no more successful than Sir Harry Smith. The forces required are considerable, and the troops now there altogether insufficient in numbers.

It is not known when Parliament will meet.—Lord Derby's post is a difficult one, and he carefully abstains from showing his hand too soon. This grievously annoys his adversaries, who are by no means at unity among themselves.

We find it stated in the *Guardian*, from the *Leeds Intelligencer*, that the Bishop of Western New York had been invited to preach at the Anniversary (Sept. 2) of the Consecration of the Parish church in that town, and had accepted the invitation.

The Archbishop of Canterbury lately consecrated a church at Croydon built entirely at his own expense.

That notorious *Pseudo-Evangelical* the Rev. F. Close, has recommended all of his sect to withdraw from the National School Society and form one of their own. This is in consequence of their defeat at the late election of the Committee.

A Picture from "Catholic" Spain.—The Governor of Madrid has just issued a memorandum of the facts on which he proposes to institute a reform of the hospitals of that capital, in which he draws the following picture of their present condition. He declares that the provisions served out to the patients are of the worst possible description, and dearer than the best, because nobody endeavored to force the contractors to fulfil their obligations. The scales for the weighing out of the provisions were not equal, so that scandalous facilities were given to fraud. The daily consumption of sheep amounted to forty, the best of which went to the tables of the hospital clerks, and the worst to the patients. Eight hundred pounds of chocolate were consumed every month, not by the patients, because chocolate is not an article of hospital diet, except in rare cases, but by the *employes*. The kitchens were filthy in the extreme; the number of cooks and kitchen people so great that they hindered each other from working. The mattresses of the patients were half emptied of their wool, the property of the patients; their clothes were taken away without an inventory being made, the bedding unclean, the wards unwashed. There was neither respect nor consideration for suffering humanity, the hygiene of the wards being left to the will and pleasure of hospital clerks and ward lackeys. The dwellings of the insane were horrible to see. The medical case-books slovenly kept with great intervals between the lines; so that agreeable or alimentitious articles were interpolated in great quantities, but never used by the unhappy patients. The bodies were carried naked to the dead-house in the same cart, without distinction of sex or age, many hours before the term marked down by the law, or dictated by prudence. The hair and teeth of the dead were converted into objects of commerce. The dispensary full of bad drugs, and, notwithstanding the heap of *employes*, dirty in the extreme. The young students employed as dressers were not under any kind of discipline; were never more than an hour at the utmost in the discharge of their duties; and when required by his Excellency the Governor to perform them, imposed impertinent conditions, and when these were not acceded to resigned their offices, and left the patients without assistance; for which act the Governor put them all into prison, and then deprived them of the permission to enter any public establishment. The Clergy belonging to the hospital were by far too numerous, and yet their duties were inadequately fulfilled. The Governor of Madrid has turned out all the inferior servants: he has put the economical part of the establishment into the hands of the Sisterhood of Charity, which contains many women of great merit and abnegation, and he has effected great savings of every kind.—*Eng. Churchman.*

Winchester Cathedral.—The restoration of the ancient east window of Winchester Cathedral, comprising figures of our Saviour and the Virgin, St. Swithin (Bishop of Winchester in the ninth century), St. John the Baptist, St. Peter, St. Andrew, and St. Paul, the prophets Jeremiah and Haggai, Bishops Wykeham and Fox, Ethelwold, Henry VII. (?), &c., has been completed. The tradition is, that the original window, representing the day of judgment, was destroyed during the Commonwealth, the angelic choir alone surviving, and that the present window was subsequently formed from other windows. Profiting by his opportunity of examining the glass in the work of restoration, Mr. Baillie, the artist employed, ascertained that it had been variously manufactured. The ruby, for instance, was of three kinds:—1. Half the thickness ruby, half white. 2. Ruby between two thin layers of white. 3. A thin coating of ruby on white. Purple glass was found to be formed of a layer of light blue on a layer of light ruby. In another instance, a layer of ruby was placed between two layers of light blue. Some of the colors were potmetal, others flashed. Where yellow stain was used, the glass was more perfect than the surrounding portions, owing it is supposed, to the greater resistance offered by the silver (of which the yellow stain is made) to the action of the atmosphere. The Dean of Winchester, dining with her Majesty at Osborne, was called upon to satisfy the royal curiosity about Winchester, a seat of the ancient Britons, of the Romans, of the Saxons, the Danes, and the Normans, whose metropolis it was in long succession. The Queen's very reverend guest informed her of the restoration of the great east window then in progress; and her majesty inquired which of her subjects had been entrusted with so delicate a task. The dean replied that he had chosen the young artist who contributed to the Exhibition the beautiful painted window, "Shakspere reading a Play to Queen Elizabeth and her Court." The Queen said she was glad to hear it: she remembered the window, and was much pleased with it; and when the Winchester window was finished the dean must let her know, as she would then pay the cathedral a visit—a promise which, it is expected, her Majesty will redeem on her return from Scotland.—*Hampshire Advertiser.*

## Died.

On Wednesday morning, Aug. 25th, 1852, Louis Loutrel, son of the Rev. Dr. J. A. and Sarah J. E. Spencer, aged 9 years, 2 months and 12 days.

"Of such is the kingdom of Heaven."

On the 6th instant, at Waverly, Illinois, whither she had gone on a visit, Emily Crocker, daughter of William Lockwood of Poundridge, Westchester co., N.Y., in the 25th year of her age.

On Wednesday, July 28th, in the wreck of the Henry Clay, Mrs. Harriet E. Colby, of Montpelier, Vermont, aged 32 years. In the midst of all the losses occasioned by that agonizing disaster the circumstances attending the death of this lovely woman were eminently painful. Alarmed and agitated by the racing of the boats and begging her husband to disembark at the nearest landing, he at last prevailed upon her to recline in the cabin and be composed. When the fire broke out he hurried to seek his companion, but her place was vacant; he in vain called for her, and at last hurried out of the suffocating smoke and flames, to betake himself to the waves. In a few hours her body was recovered, and swathing her in the habiliments of the grave, he hurried homeward on the abrupt termination of what had begun as a delightful jaunt of pleasure. Mrs. Colby was the mother of five children, and an attached and most excellent member of Christ ch., Montpelier. In that small society her loss will be deeply and severely mourned. Her piety was sincere and meek and unobtrusive, and the gentleness of her presence and example diffused a warmth and halo in her path more penetrating than a thousand sermons. As a wife and mother, a member of the Church, and a member of the society in which she moved, she adorned and exemplified every grace and every virtue. "Blessed are the dead who die in the Lord."

F.W.S.

## Notices.

NOTICE.

The annual meeting of the Corporation for the relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School room of St. John's chapel, New York city, on Tuesday, the 28th September, at 5 o'clock P. M.

J. W. Diller, Secretary.

Brooklyn, August 28, 1852.

Notice is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New-York will meet in St. John's Chapel, in the City of New-York, on Wednesday, the twenty-ninth day of September—the Feast of St. Michael and all Angels—at ten o'clock in the morning.

BENJAMIN I. HAIGHT, *Secretary.*

*New-York, August 14, 1852.*

⁂ The names of the officiating Ministers,—Rectors, Assistant Ministers, &c.,—regularly admitted and settled in some Church within the Diocese, in union with the Convention, *and the Canonical Certificates of whose appointment have been sent to the Ecclesiastical Authority*, and recorded; of the Missionaries of the Diocese; and of such Clergymen as are engaged as Professors or Instructors of youth in any College, Academy, or general Seminary of Learning duly incorporated, who have filed with the Ecclesiastical Authority their Certificates of Appointment from the President or Secretary of the Corporation by whom they have been respectively chosen: are placed on the Roll of the Convention.

In compliance with Section 8 of Canon II, a copy of Sections 6 and 7 of the same Canon, and also a blank form of Certificate of appointment of Lay Delegates are herewith transmitted.

"Section VI.—The appointment of Lay Delegates to the Convention, if they be chosen by the Vestry of any Church, shall be made at a regular meeting of such Vestry, held according to law; if they be chosen by the Congregation, the like notice of the time and place of holding the election shall be conducted in the like manner, as prescribed by laws for the election of Wardens and Vestrymen of the Parishes respectively in which they are held.

"The evidence of the appointment of a Lay Delegate if made by the Vestry, shall consist in a written certificate signed both by the Rector of the Church, if there be one; or, if there be no Rector, then by the Warden who presides at the meeting at which such Delegate is appointed: and by the Clerk of the Vestry. If the appointment be made by the congregation, the evidence of such appointment shall consist in a certificate signed by the same persons who are required by law to certify or attest the election of Wardens and Vestrymen in the respective Parishes. Every certificate of the appointment of a Lay Delegate shall show upon its face that the appointment has been made in pursuance of all the requirements of this Section, and shall certify that the Delegate has the qualifications required by the Third Article of the Constitution, and by the next succeeding Section of this Canon. And no other certificate or evidence of the appointment of any Lay Delegate, than such as is herein required, shall be allowed or received."

"Section VII—No Lay Delegate shall be entitled to a seat in the Convention, unless he be entitled to vote for Wardens and Vestrymen of the Church which he is appointed to represent."

CERTIFICATE

Of the Appointment of Lay Delegates from —— Church.

We do hereby Certify That at a regular meeting of —— Church, in the —— of ——, County of ——, held according to law, the following persons were chosen as Lay Delegates to the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, to be held on the last Wednesday in September, A. D. 1852, viz:

Messrs. * ——
——
——

And we do also Certify That said persons are entitled to vote for Wardens and Vestrymen of the Church which they are appointed to represent.

} Rector of the Parish †
} Clerk of the Vestry.‡
[Date]

* These names should be written, both Christian and Surname, in *full*, and very legibly.

† If there be no Rector, the Warden who presides at the meeting at which the Delegates are appointed, must sign.

‡ Whether the Rector or a Warden sign the certificate, it must also be signed by the Clerk. He should be styled "Clerk of the Vestry, not "Secretary."

N. B. If the Delegates are chosen by the *Congregation*, the like notice of the time and place of holding the election must be previously given, and the electors must have the like legal qualifications, and the election be conducted in like manner, as prescribed by law for the election of the Wardens and Vestrymen of the Parish: and the Certificate of the appointment must be signed by the same persons, who are required by law to certify or attest the election of Wardens and Vestrymen of the Parish; and must show upon its face, that all these requirements have been complied with, and that the Delegates have the required qualifications.

GENERAL THEOLOGICAL SEMINARY.

The next Session of the Seminary will commence on Monday, October 4th.

*Qualifications for admission.*—Either a certificate of being a Candidate for Holy Orders, with *full qualifications*; or a certificate of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the ministry; and then passing a satisfactory examination on the following subjects:—(1) the Primary Elements of the Hebrew Tongue; (2) the Greek Grammar, and the Gospels and Acts in the Original; (3) the rules and principles of English Composition, with a specimen of Composition. These examinations are strictly enforced, *in all cases*.

Application for admission should be made to the Dean, on or before the above named date.

Chelsea Square, New York, August 12, 1852.

Church papers will please copy the above.

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. Chase, of New Hampshire, to perform Episcopal Services in the following churches, during the month of September, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard to the preceding and subsequent engagement of the Bishop. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

Applications for additional services may be addressed to the Secretary.

By order of the Standing Committee,
William Berrian, President.
Benjamin I. Haight, Secretary.

New York, July 31, 1852.

SEPTEMBER.

| | | |
|---|---|---|
| Saturday, 4, | A. M., | Piermont. |
| Thirteenth Sunday after Trinity, 5, | A. M., | Middletown. |
| Monday, 6, | A. M., | Newburgh. |
| | P. M., | Marlborough. |
| Tuesday, 7, | P. M., | Walden. |
| Wednesday, 8, | A. M., | Cold Spring. |
| | P. M., | Philipstown. |
| Thursday, 9, | A. M., | Somers. |
| | P. M., | North Salem. |
| Friday, 10, | P. M., | Paterson. |
| Saturday, 11, | A. M., | Bedford. |
| | P. M., | North Castle. |
| Fourteenth Sunday after Trinity, 12, | A. M., | White Plains. |
| | P. M., | Scarsdale. |
| Monday, 13, | A. M., | Rye. |
| | P. M., | Mamaroneck. |
| Tuesday, 14, | A. M., | New Rochelle. |
| | P. M., | Pelham. |
| Wednesday, 15, | A. M., | East Chester. |
| | P. M., | West Farms. |
| Thursday, 16, | A. M., | Morrisania. |
| Friday, 17, | A. M., | Sing Sing. |
| | P. M., | Tarrytown. |
| Fifteenth Sunday after Trinity, 19, | A. M., | St. John's Chapel, N.Y. Ordination |
| | P. M., | All Angels. |

⁂ *Candidates for the* Diaconate *and* Priesthood are requested to send in their Testimonials to the Standing Committee, on or before the *fifteenth of September*, and to present themselves to the Bishop for Examination, in the Chapel of the General Theological Seminary, Chelsea Square, on *Saturday*, September 18th, at 9 o'clock, A. M. A Stated Ordination will be held as above noted, on the fifteenth Sunday after Trinity.

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.
No. 5 Chatham Hall, Post Office Block, Chatham Square
Services every Sunday at 10½ A. M. and 3½ P.M. tf

CLERICAL CHANGES.

Rev J. Lloyd Breck desires his letters and papers to be addressed to him at "Fort Ripley, Minnesota Territory," until further notice.

## Advertisements.

**MISS BALLOW'S** BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-Second street, (between Broadway and Fourth Avenue,) will be re-opened on Monday, September 13th. Aug 26-2t.

**A FAIR AND FESTIVAL** will be held at Biddle's Grove, on Thursday, Sept. 2nd, by the ladies of *St. Luke's Parish, Rossville, Staten Island*, to liquidate debt upon the church and rectory. Refreshments and dinner provided. Sunday Schools accommodated upon reasonable terms.

The steamboat Ravenswood will leave Peck Slip at 7½, A. M, Hammond St. at 8¼, Spring St. at 8½, and Pier No. 3 N. R. at 9, and will return to the city in the afternoon.

**TO CLERGYMEN.**—The Rector of St. Timothy's Hall, Catonsville, Baltimore city, Md., is desirous of engaging the services of an unmarried clergyman, to assist in teaching, and to take charge of St. Peter's church, Ellicott's Mills.

For particulars apply to Henry Onderdonk, Vice Rector, at 85 Pearl St.

**WANTED,** a respectable family to adopt a nice little girl of amiable disposition, aged 10 years the child of American parents—being an orphan, an acquaintance wishes to interest herself in her behalf. A Church family preserred. Undoubted references will be given.

Address prepaid, Z. M. N., office of the Churchman. Aug 26-2t$

**BOARDING** IN CHELSEA—A gentleman and his wife, and a few single gentlemen, can be accommodated with full, or partial board, at No. 207 West 20th St. References exchanged. Aug 24-5t$

FAMILY BOARDING SCHOOL.
WILLIAMSBURGH, L. I.

**MRS. IVES,** (Widow of the Rev. C. S. Ives,) assisted by MISS MARY I. CLARKE, (a Graduate of St. Mary's Hall, Burlington, New-Jersey,) will open a school for the instruction of young ladies, in this city, on the first Monday in Sept.

This School will be limited to the number of Twelve Pupils, who will be received and governed as members of a christian family.

TERMS.

| | |
|---|---|
| Board and Washing, with Tuition in English Branches, | $50 per quarter |
| French and other Modern Languages, each | 5 |
| Latin | 6 |
| Drawing | 6 |
| Instrumental Music | 15 |

Applications for admission to be made to Mrs. K. D. Ives, at her residence, No. 132 South Eighth Street.

REFERENCES

| | |
|---|---|
| Rev. A. C. Coxe, Rector of | St. John's, Hartford, Ct. |
| " S. M. Haskins, | St. Mark's, Williamsb'gh L. I. |
| " B. C. Cutler, D. D., | St Ann's, Brooklyn, |
| " Charles Seymour, | Calvary, " |
| " Peter S. Chauncey, | St. James' New York. |
| " W. E. Eigenbrodt, | All Saints' New York. |
| Capt. Henry Engle, U. S. N.<br>Shelden Smith, Esq. | No. 76 Union Place, N. Y. |

**Geneva Institute for Boys.**
CONDUCTED BY
D. PRENTICE, LL. D., and A. T. GIBSON, A. M.

**THE** above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.

*Expenses.*—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.

*References.*—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.

**SEMI-ANNUAL STATEMENT of the NEW YORK LIFE INSURANCE CO.**
*From January 1, 1852, to July 1, 1852,*
850 new policies have been issued.

| | |
|---|---|
| The premiums during the same time amounted to - - - - - | $159,250 06 |
| The losses paid during the same time | 57,500 |
| *Assets.* | |
| United States and N. Y. State Stocks, | 225,440 49 |
| Cash on hand, | 10,866 76 |
| Bonds and mortgages | 82,316 00 |
| Premium Notes for 40 per cent. of premium on Life Policies, | 205,669 93 |
| Premium on policies in the hands of Agents, | 4,522 08 |
| | 528,815 26 |

MORRIS FRANKLIN, President.
Isaac C. Kendall, Vice President.
Pliny Freeman, Actuary.
New York, August 15, 1852.

**WAINWRIGHT'S MUSIC OF THE CHURCH:** a collection of Psalm, Hymn, and chant tunes, adapted to the worship of the Protestant Episcopal Church in the United States. By J. M. Wainwright, D. D. LL D. A new edition much improved, with many new tunes of acknowledged excellence, selected from the best sources. The aim of the editor has been to exclude every thing from the present edition not strictly classical in its character. The melodies have been given according to the best usage, and in keys best adapted to congregational singing, and the Neumonics arrayed with scrupulous attention to accuracy and purity. The harmonies of all the tunes have been carefully corrected by Geo. F. Bristow, Organist of St. John's church, New York. Just published by
STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

FRENCH LANGUAGE.

**NEW TESTIMONY** to the merits of FASQUELLE'S NEW METHOD of learning the French Language, embracing both the analytic and synthetic modes of instruction, in one volume. Published by NEWMAN & IVISON, 199 Broadway, New York. Price $1 25 retail. 5th edition.

*From W. N Howard, Newcastle, Ky.*

Messrs. Newman & Ivison:—Gentlemen—Your agents at Cincinnati forwarded to me for examination a copy of "Fasquelle's Method for the French." I was so convinced of its superiority to all other text-books on the same subject, that have fallen under my notice, that I immediately caused it to be procured by a class of thirty young ladies, whom I was about to commence instructing. The progress they have made in three months has highly gratified themselves, their parents and their teacher, and I attribute it with justice to the systematic and practical, yet simple plan of the work.

*From Cyrus Knowlton, Principal of the Hughes High School, Cincinnati, Ohio.*

Gentlemen:—The copy of Fasquelle's French Grammar to which you invited my attention, I have examined throughout with great care. It is with pleasure that I add mine to the deserved commendations which I understand this volume is receiving from individuals entitled to the highest confidence. It is some time since I began to make inquiry for a treatise on the French language, which should, in my opinion, meet the wants of pupils and teachers. Fasquelle's Grammar satisfies me. It is evidently the work of a thorough teacher as well as thorough scholar. He has judiciously blended the syntactical and Ollendorff methods together, and thus secured the advantages of the old and new systems of giving instruction. There are three things to be acquired in studying French—the habit of pronouncing it with precision, the ability to translate it correctly, and the power of using it in conversation. Mr. Fasquelle has so sagaciously graduated his exercises as to secure these three objects at the same time. The idiomatic problems of the language he has explained and illustrated with the most minute care. The quantity of matter in the book may, with some, be an objection, though, I think, only with those who would be satisfied with superficial attainments. He has shown a keenness in detecting the "dead points" of the study, and an ability and fulness in managing them, only to be found in an instructor of thorough education and long experience. For the advent of such a work I shall ever be thankful, for it places in the hand of both tutor and student a new power for the conquest of knowledge. If the remainder of the series be as well prepared as this, I see nothing more for the student of French to hope or require.

Yours, very truly, Cyrus Knowlton.

*From the New York Day Book.*

"We never saw a more finished treatise on on that polite language."

*From the New York Evangelist.*

"A very philosophical and complete christomathy in this much desired language."

*From the New York Courier and Enquirer.*

The book presents every facility the French learner can ever reasonably hope for.

*From P. N. Legandor, New Haven, Ct.*

Never has a work come under my notice that blends so happily and harmoniously the great rival elements of the language. My pupils study it with pleasure.

*From Zions Herald.*

It presents the true method of study, and seems to us scarcely capable of an improvement.

☞ Teachers who wish to examine the work can have a copy sent by mail, postage paid, in flexible cover, by sending Post Office stamps to the amount of 63 cents.

☞ We shall publish next week a new edition of "Telemaque" in French, from the most approved text, with notes, and grammatical references. By Louis Fasquelle, LL.D., Professor of Modern Languages in the University of Michigan. 1 vol. 12mo. on fine paper and neatly bound.

NEWMAN & IVISON, School Book Publishers,
Aug 28-eow3t 199 Broadway, New York.

**LITTELL'S LIVING AGE,** No. 433, 12½ cents.

CONTENTS.

1 Life and Letters of Niebuhr, *Edinburgh Review.*
2 Life and Writings of Thomas Chalmers, *Frazer's Magazine.*
3 Memoir of Sir Archibald Alison, *Bentley's Miscellany.*
4 Wolf-Children, *Chamber's Journal.*
5 The German Workman, *Household Words.*
6 Recollections of the Youth of Napoleon, *Eliza Cook's Journal.*
7 Life of Wm. Sidney Walker, *Spectator.*
8 Literature of Parliament, *Chambers' Journal.*
9 Who Murdered Downie, *Household Words.*
10 Gossip about Great Men, *Eliza Cook's Journal.*
11 Shadows, *Household Words.*
12 Political Parties in America—Presidential Candidates, *Economist, Spectator, Journal of Commerce.*
13 Lord Palmerston and his Position, *Morning Chronicle.*

With poetry and short articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

## Poetry.

From the Canadian Churchman.

### The Common-Place Book.

#### HOLY COMMUNION.

"Draw near with faith, and take this Holy Sacrament to your comfort."—*Communion Service.*

"Draw near with faith,"—draw near and see
What heavy grief the Saviour felt
In that sad garden, where he knelt
In bitter agony;
Our sorrows and our griefs were His that hour,
He bow'd beneath the weight of God's almighty pow'r.

"Draw near with faith,"—draw near and see
Where upon Calvary He hung,
While shouts of bitter mock'ry rung,
And heartless revelry;
Yet even there, were some who counted loss
All things, to win His love,—low kneeling round his cross.

"Draw near with *faith*,"—then come ye not
If ye still cherish thoughts of sin;
If pride and anger reign within,
Or, love of Him forget,
If worldly cares and thoughts your time employ,
Think not ye e'er shall taste His holy, heav'nly joy.

"Draw near with faith."—Is there a heart
That feels its sinfulness so deep,
As fitter in the porch to weep
Than at His feast take part?
The Master calls—fear not, this hour may be
The one thy God has fix'd, to seal His love to thee.

"Draw near with faith," and lowly bend;
Behold the path the Saviour trod,
The way that leads us home to God,
Our Father and our Friend.
"Draw near with faith," His choicest gifts to share,
His love is all around,—His presence meets us there!

The blessed rite is o'er, but still
May holiness around be shed,
The canopy of love o'erspread
To guard our hearts from ill.
So shall we cling to Thee, our joy, our strength, our stay,
And fed with heavenly food, pursue our heavenly way.

Perchance, for some few Sabbaths more,
In faith and love we may partake
This bread of heav'n, for Jesus' sake,
Then all is hush'd and o'er;
And life, and all its joys and griefs, shall cease:
Still have we hope in death,—we rest upon Thy peace.

*Thy* peace, blest Saviour!—Even now
Our all we consecrate to Thee,
Through time and through eternity
Before Thy throne we bow.
E'en now a glory gilds this dark tempestuous sea,
Soon shall its waves be cross'd, and then we rest in Thee!

C. B.

## Selected Matter.

We are indebted to the *Western Episcopalian* for the following ridiculous account:

### Popery in the Church of England.

On Thursday night, a public meeting of the inhabitants of Marylebone, was held at the Music Hall, Store-street, Bedford-square, for the purpose of taking into consideration the alarming increase of Popery in Marylebone and St. Pancras. Mr. J. E. Gladstone's appearance on the platform was hailed with much cheering.

Mr. Churchwarden W. Ballet of St. Pancras, took the chair. He addressed the meeting at length, and pointed out the spread of Puseyism in that parish. He quoted several books that were put in circulation, and concluded by saying, they had that night lighted up a flame which would never die. (Immense cheering.) He begged to propose the resolution, "That Tractarianism is Romanism."

Mr. J. A. Nicholay said that as one of the vestrymen of St Marylebone he had been requested to attend this meeting, and he had great pleasure in seconding the resolution. The rate-payers of Marylebone, and those of All Saints, felt aggrieved. This was not the fact, and it would not be the last meeting on the subject of Tractarianism, and he hoped the subject would be taken up by the respective vestries of Marylebone and St. Pancras. He denounced the conduct of the Bishop of London in terms which we cannot repeat, and accused the Rt. Rev. Prelate with having walked arm-in-arm with Mr. Bennett till the country spoke out, and then having accompanied Mr. Bennett to the edge of the precipice, having kicked him over. He had seen Sir Benjamin Hall that evening, who had requested him to come to this meeting which he felt would give a tone to the whole country. Now the Bishop of London had £21,200 a year, besides two magnificent palaces fit for a prince of the blood Royal. The income of the Bishop of London was as great as that of five great official personages. The Speaker of the House of Commons had £5000 a year; the Secretary for the Home department £5000; the Secretary for Foreign affairs £5000; the Secretary for the Colonies £5000; a Commissioner of Customs £1200—making together £21,200 to one man. Let the Bishop of London do what he was sworn to do. If they took the instance of the Bishop of Winchester, he received annually an income equal to the Lord Chief Justice of England, of the Lord Chief Baron, of the Lord Chief Justice of the Common Pleas, and of the Chancellor of the Exchequer. Now, was this a state of things which ought to be? (Cheers, and a cry of 'No.') The Bishop of London was an abettor of Puseyism. Let the overpaid Tractarians look to the working curates throughout the country. Many of the working clergy were not paid the wages of common mechanics. It was these abuses that had led the Bishops to do what they ought not to do. He referred to the Puseyite practices at the churches of St. Mark, St. Andrew, and other churches, and concluded by expressing his gratification in having been called upon to second the resolution.

The chairman having put the question, it was carried with only three dissentients, the hall being crowded in all parts.

Mr. A. Gardy, LL. D., proposed the next resolution, "That the doctrines and practice of Tractarianism are subversive of the Protestant faith, and opposed to civil and religious liberty, and therefore, such of the clergy as taught and maintained Tractarianism ought not to be paid out of the funds of the National Church." The worst enemies of the Church were those who betrayed their trust, and who were deriving revenues from the Church.

Mr. J. W. D. Marchant seconded the resolution, which was carried unanimously; and denounced the Bishops of London, Oxford, Exeter and Bath and Wells, as the promoters of Puseyism.

The Rev. J. E. Gladstone, who, on stepping to the front of the platform was received with rapturous cheers, proceeded to address the meeting. He trusted the meeting of that night had lighted up a candle in England, as please God, would never be put out. He begged to read a letter he had received from Sir Culling Eardley, who was a perfect stranger to him, which was in these terms—"I see that you are going to attend a meeting to-morrow, about Puseyism, and sincerely wish you God's blessing, &c. I have the pleasure of giving you a pamphlet which I have just published, and in the postscript you will see the point which Puseyism has reached in England." The writer added that he thought the Bishop of Exeter a more dangerous man to England than Pio Nino. Now there were men who delighted to do mischief in the dark, there were men who did mischief in secret—some did it openly. They might remember the history—in the eventful history of our own land, there was once a letter to Lord Monteagle just before the assembling of Parliament, in which he was told not to go to the present Parliament for God and man had conspired together to punish the wickedness of the times—that the present Parliament would receive a blow, but would not see who struck it—and that he would escape if he burnt this letter; and the King, through God's providence, discovered the Gunpowder Plot. Now, he asserted to all Archbishop and Bishops, and all Priests and Deacons, and acolytes and servants, and to the laity, that he was prepared to prove that there was a deep, insidious, treacherous deadly conspiracy going on against the supremacy of the beloved Queen, against the integrity of our free Constitution, and against the liberties which Englishmen had fought for, even in foreign countries, and bled, and he trusted they were not the men at a slight risk, or at the appearance of a slight danger, to give up (cheers). He was sure no one would say one word against the individual right of any man to choose his own religion and to worship God, as he himself should give an account to his God. Now, the House of Commons inquired into almost every subject, but in reference to the affairs of the Church they felt too much delicacy; but this demand for inquiry would be made. They who demanded inquiry were not the enemies of the Church. For himself, he said, he was a more honestly and a more firmly attached member of the Church of England than the Bishop of London. The reverend gentleman, in a speech of great length, and vast ability, entered into his own case with the Bishop of London, whose conduct he condemned in the most energetic terms. He also traced the progress of Puseyism, and attributed its increase to the apathy of the bishops or to their connivance. He rejoiced to find that, in reference to the approaching election for Oxford University, the Heads of Houses were stirring, and he thanked God they were trying to put out his own cousin, and had expressed their conviction that the Rt. Hon. W. E. Gladstone was not a fit representative for Oxford University. But the Tutors and Fellows were so tainted with this heresy that they were calculating that they in a few short years would be the Heads of Houses. The Bishop of London had permitted the spread of Tractarianism in the parishes of Marylebone and St. Pancras, and had given his personal influence and sanction to its practice in several district churches, especially in those of St. Andrew's, Well-street, and St. Mary Magdalene, Regent's-park. The resolution he had to propose, was: "That an humble Address be presented to Her Most Gracious Majesty, as the Head of the Established Church, and that Petitions be presented to both Houses of Parliament praying for an inquiry into the conduct of the Bishop of London."

Mr. Wm. Jones seconded the resolution.

Thanks were voted to the chairman, and the meeting separated.—*London Record.*

From the London Evening Journal of August 2.

### The New Crystal Palace.

The ceremony of laying the foundation stone, or setting up the first cast-iron pillar of the new Crystal Palace at Sydenham, will, we understand, take place in a few days, all the necessary preliminaries of the purchase, transfer of the ground, the staking out of the site, &c., having been satisfactorily accomplished. It has been already intimated that there will be some alterations from the design of the building in Hyde-park, which will materially add to the architectural beauty of the structure. The site selected is one of the most commanding about London, and the greater elevation that will be given to the transept will render it a striking and conspicuous object for miles around. Instead of a one-arched transept, there will be three, the centre, of course, being the largest and most elevated, and this will tower far above the highest trees in the park. Notwithstanding the vast size of the building in Hyde-Park, it is contemplated to make the new building still more extensive, and although not less light, nor less airy in its character, it will exhibit a grandeur of proportion and of actual dimension, which will give it a supremacy over even the eighth wonder of the world. The internal decorations will be under the superintendence of Mr. Owen who proposes to paint the long ranges of columns red, with capitals of yellow and blue intermingled with white, in proportions adjusted to the law of color, the effect of which was so much admired in the old building. The pillars will support a gallery at a vast height from the floor, and from this gallery huge creeping plants of every kind will mount again to the arched roof, 150 feet above, and clustering round the iron frame-work, form trellis work and festoons of pendant foliage, and flowers more or less bright or in shadow; while giant palms, ferns, and plantains, every wonder and every curiosity of the vegetable world, will give character and variety to the collection. To the right and left numerous avenues of rare trees, plants, and slender columns will extend in mystic intricacy, while three wider openings on each side will be produced by the intersections of the three great transepts. In front of every pair of columns will be a semi-circular flower bed, and from the centre of this will rise a statue on its pedestal. At each end of the nave an ornamental sheet of water will extend to some distance, uniformly ornamented with vases of elegant form, and having two bronze fountains to each, embellished with dolphins and other emblematical devices. An elegant bridge of light construction will afford the means of access to either side of these several portions of the great avenue.—Like the rest of the building, these bridges will be constructed of iron, and in conformity with the upper portion of the building, will be painted blue and white, with a complimentary proportion of red on the under side of the ornamented rails. The large fountain in the centre of the great avenue will be of bronze, and of the mort elaborate character. It will have power enough to throw up a jet of water to the height of 150 feet. It will be flanked by colossal equestrian statues, with groups of statuary and ornamented seats and vases. The avenues of trees will lead into beautiful courts in various styles of architecture, illustrative of the several styles of decoration of different ages and countries. There will be a Pompeian court, containing casts, paintings, and antique examples of objects found in this long-buried city. Mr. Wyatt will be entrusted with the design and arrangement of this quadrangle. There will also be an Egyptian court, containing various examples of the ancient Pharoanic, the later Ptolemaic, and the still later Roman-Egyptian. M. Bonomi's intimate acquaintance with Egyptian antiquities and sculpture, at once point him out as the illustrator of this court. Among other casts will be one of the remarkable sitting collossi, which adorn the rock-hewed temple of Aboo Simbel, which, in the sitting posture, is upwards of 45 feet high. Another quadrangle will be a restoration of one of the courts of the Alhambra, produced in all its brilliancy of gold and painting, in all its beauty of Moorish intricacy and refined taste in ornament. Mediæval architecture will also be fittingly and profusely illustrated, from the ponderous Byzantine, through what we term in familiar language the Gothic in all its phases, to the elaborate but fantastical *renaissance*; and even recent Assyrian researches will be invoked to present us with a representation of the court and palace of Sennacherib. These are but a few of the vast resources which the new Crystal Palace will comprise, and no expense or ingenuity will be spared to render the vast structure perfect in all its details—a complete world in miniature of ancient and modern times, brought together and embellished with all the rarest accessories of art, and combining a greater amount of amusement, recreation, and instruction than were ever before attainable in any one locality.—*Observer.*

From the London Evening Journal of August 2.

### Departure of the Chalmers and other Emigrant Vessels.

The fact of 800 emigrants for Australia sailing from Gravesend in the space of little more than twenty-four hours, is a circumstance which may well furnish matter for serious reflection! Some time back, when there was less faith in the fecundity of our population, and when colonial life was more a problem than it is now, such an occurrence would have been viewed with affright, and would have been chronicled with a due accompaniment of sage reflections on that sad state of things in which "wealth accumulates and men decay." But now-a-days, with our metropolitan population increasing at the rate of 100 a day by the mere excess of births over deaths, with the widening fields for labor opening in the colonies, and with the improved appliances on ship-board for the comfort of emigrants, such an extensive "exodus" may be contemplated by the philanthropist, not only without alarm, but even with satisfaction, in the belief

"That there is bread and work for all,
In the land they are going to."

It is a trite remark that of the ships leaving our shores on long voyages, six out of seven sail on Sunday. Whether this is ascribable to superstitious feelings or a better motive, it is needless here to inquire; our busines is with the facts. The Dinapore, a fine vessel of upwards of 600 tons, belonging to Mr. Lindsay, sailed early on Sunday morning from Gravesend, having on board upwards of 200 passengers, for Port Philip. She is to call at Dartmouth on her passage. Next in order was the Admiral, 664 tons, which sailed about noon on Sunday. She had on board between 130 and 140 passengers, also for Port Philip. There being no wind at the time of her departure, she was tugged down the river.

The Chalmers, 689 tons, Captain Smith, has been fitted up by Messrs. Hall Brothers, of Leadenhall street, on the principle advocated by Mrs. Chisholm, and known as the group or family colonization system. Most of the emigrants by this vessel, about 250 in number, spent the preceding night in Gravesend, and they mustered on board at an early hour, the vessel being appointed to sail at one o'clock. Divine service was performed by the Rev. Mr. Stephenson, who afterwards delivered an appropriate address to the emigrants. Captain Lean, the Government Inspector, was on board up to the moment of the departure of the vessel. After making a careful examination of every part of the vessel's fittings, stores, and arrangements, he expressed his satisfaction with the whole. The passengers were then mustered on deck, and their names called over; they were afterwards briefly addressed by Captain Lean, on the importance, for the sake of their own comfort, of preserving cleanliness and order during the passage.

Mrs. Chisholm deferred her address until just before the starting of the vessel, the decks of which were, at that time, thickly crowded with the friends of the emigrants and other visitors, many of whom had gone down from London that morning to be present at this solemnity. The emigrants, with scarce an exception, seemed to be in excellent health and spirits, but some of their friends appeared overborne by sorrow at the separation, and many an affecting leave-taking was witnessed in various parts of the vessel. Mrs. Chisholm briefly reminded the emigrants of the terms of the agreement which had been entered into on their account, and urged the importance of keeping their berths and places between decks perfectly clean, and of giving as little trouble as possible to the crew. It was an improvement in emigration for the emigrants to have their food cooked. In the American ships the emigrants had to cook for themselves. From the number of young men amongst the emigrants, and even children of six or eight years of age, she was confident that she was making a move in the right direction in this system of emigration. The true principle of colonization was to send out families. They did not count children; and it was hoped the plan would work so well, that in time the Government would not count them. It was the interest of all who were now going to improve the means of emigration for others; for their prosperity would depend, not on driving men out of the labor market, but on tempting them into it [hear, hear]. She hoped they would do all in their power to render this a moral emigration, and give such encouragement to honesty and industry, that there might be no space left for crime. When anything went wrong, it was generally in consequence of the good people not gathering together, and bringing their moral influence to bear. Let those who obtain high wages in the colony make some remittance to aid their friends in joining them, there were aged and infirm persons in that ship who were going out in consequence of such remittances; in some cases the money remitted had been insufficient, owing to the increased rate of passage-money; but the society with which she was connected had made up the difference, in the faith of being repaid, for if men would not pay under such circumstances, they were not fit to be trusted in anything [hear, hear, hear]. Let the emigrants do what they could to raise the character of the class to which they belonged. The great question of the day was whether a moral emigration should be carried out, and they had it greatly in their power to settle this question. In this matter she felt that she incurred a very serious responsibility; as she was constantly applied to by parents, especially by widows, to know if it was safe to send out their sons; and she felt that she gave good advice in stating that, under the family colonization system, it was safe [hear, hear]. Many good people took different views as to the best mode of doing good; recently some experienced and charitable men had been employed in promoting the emigration of those who had been unfortunate, with the view of giving them another chance, but into this scheme she dared not enter. She felt that she was only safe in sending young people out guarded and protected in every possible way from evil; she should not be justified in making any experiment in an assemblage of that kind [hear, hear]. If the public thought her right, they would support her; if wrong, her operations would soon cease, for she had no party to keep her up [cheers]. They were going in a ship which was well provisioned, and had been carefully inspected by the Government officer—one of the most valuable men in connection with emigration, and whose hands required to be strengthened, on account of the great amount of labor devolving upon him. This was the first ship which Messrs. Hall Brothers had sent out on the plan of this society; it was to be hoped it would not be the last. Mr. Lindsay, one of the largest shipowners in London, had visited the ship that morning, expressed his approval and admiration of the plan and said he would adopt it in one of the finest ships he had ever turned out, which was now nearly ready to launch, with every other improvement that could possibly be suggested [hear, hear].—There was no doubt we should soon have plenty of good ships, and emigration would become what it ought to be [cheers]. She would exhort the passengers generally to use great kindness to the young and the old. Let the youths determine to improve during the passage, by forming classes amongst themselves. They would make plenty of money in the colony, but they would never gain a position in society unless they fitted themselves for it [hear, hear]. If they spent the four months of the passage well, they would look on their emigration with satisfaction and pleasure. They were obeying the command of Almighty God, to people the earth. One race had been driven out by affliction; the unhappy Irish had now drained the last drop of the cup of bitterness. Now the attraction of gold was filling ships as fast as wretchedness and famine had filled them in Ireland; in both ways we traced the workings of Providence. Let them go to the gold, and gather it; and when they had gathered it like men, let them spend it like Christians [cheers]. Let them not forget their own duties, but think of old England, and of the children and parents, or friends whom they have left behind [hear, hear]. Let no man leave his sister here to toil as a shirt maker, or to be exposed to danger for her daily bread.—[cheers]. She (Mrs. Chisholm) should remain long enough in this country to give those now departing the opportunity of sending for their wives and children; and she would see that their emigration was conducted in a proper manner. She hoped to receive good orders from the single men, and should be very punctual in executing them [hear]. She hoped at least to see three or four ships depart, filled with females, who would raise the character of the country they were going to for morality, virtue, and motherly good conduct [cheers]. Gold was nothing to good women [cheers]. If they had no relations of their own let them send for others, God's children. One man had sent £286, the fruit of four day's work. If they would all agree to devote one day's pay in a month to this purpose, it would produce a respectable sum. She much disapproved the separation of man and wife, though it was said now to be a case of necessity. Many husbands imagined that they would be better able to make a home by going out first. But this was a great mistake—the wives would always materially assist in this. In the course of her experience in emigration, she had often seen men's spirits flag before those of women, and in a week had seen more men than women crying [hear, hear]. In conclusion, said Mrs. Chisholm, let me exhort you to union, mutual assittance, and interchange of good offices on your passage; and now, thanking you for the attention with which you have listened to me, I will bid you farewell, and may God bless you [cheers].

The friends of the emigrants then bade them a final adieu, and returned to the shore, and in a few minutes the vessel was under weigh, and glided majestically down the river. The piers and other commanding points in Gravesend were crowded with anxious spectators, and the town was in a state of great excitement during the whole day.

The Northumberland, a large vessel which has been chartered by the society over which Mr. Sidney Herbert presides, for the conveyance of about 150 destitute needlewomen, has been lying at Gravesend for the last day or two, and is expected to sail in the course of to-day.

---

**COLLEGE OF ST. JAMES,** Washington Co., Maryland.
*Rev. John B. Kerfoot, D. D., Rector.*
The Eleventh Annual Session of the College will open on Monday, October 4th and continue till August, 1853. Besides the continuous instruction of the resident Professors, there are, in each year, several courses of lectures by Professors statedly visiting the College for that purpose.
*The Grammar School* resumes its duties on the same day with the College, and, besides its proper tutors, it has the oversight of the College Professors. The discipline and management of the two departments is quite distinct, but both are under the direct supervision of the Rector.
Annual charge in the College or Grammar School, $225. For Register, &c., apply to the Rector, College St. James P. O., Maryland. Aug 12-3m

**A SITUATION AS TEACHER WANTED.** A lady qualified to teach all the usual English branches, and to give instruction on the Piano Forte, is desirous of obtaining a situation. The most unextionable references given: Address X. H., care of T. C. Butler, Esq., Church Depository, 20 John St., N. Y. July 31-6t.

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
Mrs. Mary Proal Judson, Principal.
**THE FOURTH YEAR** of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10 jy24-tf

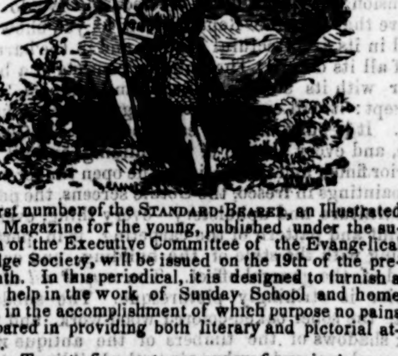
**Chester Female Institute,** Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.
It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.
Terms—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26-6mo

**MOUNT OLIVET CEMETERY.** This new and beautiful Rural Cemetery is situated near Maspeth, L. I., about three miles from the ferries at Williamsburgh; the plank road to Newtown passes close to the entrance, and it is accessible by numerous turnpike and other roads. The grounds are elegantly diversified; the soil is dry and well adapted to the purpose, and the trustees have spared no pains or expense to make it worthy the approbation of all who may desire a suitable resting-place for the unmolested repose of the dead.
BURIAL PLATS.
The ordinary size of a lot is 16 by 20, containing 320 feet superficial measure, in addition to which a foot is allowed on the margin, all around, for purposes of inclosure; making the lot in effect, 18 by 22, to contain 396 superficial feet; with further space on the border of the leading avenues, for ornamental purposes and a pathway of four feet for inside lots.
PRICE OF LOTS.

| | |
|---|---|
| A lot of ordinary size, or 20 by 16 feet, bounded by a principal avenue, walk or path, is | $50 00 |
| Half lots | 30 00 |
| An inside lot of ordinary size | 40 00 |
| Half lots | 25 00 |

Lots of other dimensions at proportionate rates.
When, however, four or more lots of ordinary size are taken, at one time, by one or more persons *in a group*, they are sold at $45 each for avenue lots, and $35 each for those inside.
Grading in all cases, per lot, $5, which includes every charge for grading and keeping the grounds or lots in order, except for such work as shall be specially directed by lot proprietors.
GRAVES IN PUBLIC PLATS,
(And which are allowed to be used for subsequent interments without any other charre than the usual one for opening,)
Are furnished at 8, 10, and 12 dollars each for adults, and 4, 5, and 6 dollars for children under 10 years of age. A receiving tomb is provided for temporary interments.
☞ Descriptive pamphlets, and all other information desired, may be had on application at the office, NO. 634 BROADWAY, or to the Keeper at the Cemetery.
OFFICERS.
Noah Waterbury, Esq., *President.*
Rev. Sam'l M. Haskins, *Vice-President.*
James Maurice, Esq., *Treasurer.*
David Longworth, *Secretary and General Agent.*
July 31st-3m.

SOMETHING FOR THE YOUNG.



The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.
Terms.—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.
Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

**Prince & Co's** Melodeons. The original Prince Melodeon, which has stood the test for years, and proved itself a superior instrument to those of any other make, can be had only of the sole agent, WM. HALL & SON, No. 239 Broadway, (opposite the Park.) jy17-3m

**A Lady,** capable of teaching French, German, Music, Drawing, and Painting, wishes a situation in a Seminary or private family. Satisfactory references can be given. Address, pre-paid, E. H., office of the Churchman.
Aug. 12, 1852—3t$

**Episcopal Academy of Connecticut.** Rev. Edward Ballard, A. M., Principal. Pupils are received into the family of the Principal at $60 per session of 14 weeks, beginning Sept. 9. Reference for full information to Stanford & Swords, 137 Broadway.
Cheshire, Ct., Aug. 7, 1852. au12-4t

**MRS O'KILL** will be prepared for the return of her pupils on Wednesday, September 1st.
8 and 10 Clinton Place. Aug 7-4t.

**A**N active experienced person of good report desires a situation as Sexton in the Church, has no objection to the country. A note directed to A. V. Stout & Co, 249 Pearl st., for W. E., will meet with prompt attention. jy 17-3m$

CHURCH BELLS.
**CHURCH, Factory, Steamboat, and Locomotive Bells** Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
*Mathematical Instruments* will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.
All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6t

CHURCH ORGANS.
**HENRY ERBEN, 172 CENTRE ST.,** Offers the following organs for sale at reduced prices:
A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

**For Sale.**—A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c, cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.
For terms, &c., apply to S. CAMBRELENG,
May 22—tf 18 Wall st., N. Y.

ESTABLISHED 1810.
**JOSEPH BATTIN,** Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar 20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.
**FOR SALE** at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from two to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.
N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

ORGANS.
**CHURCH** ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.
**THE TWO TERMS** of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851 —tf

**CLOCKS FOR CHURCHES,** PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.
Glass (Illuminated) Dials of the most beautiful description furnished. Address
SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.
"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.
"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.
**FEEL** grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

**CLERICAL SPENCERS.** These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.
**THE** subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.
The Summer Session.
**THE SEVENTEENTH SESSION** of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
For further information or entrance, early application should be made to the
REV P. L. JAQUES, Rector.

THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.
**The Sermon** preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Oxford. Price 8 cents single, $4 per hundred.
Published and for sale at the Depository, No. 20 John St, New York. July 20-tt

**The Engraved Portrait of the Bishop of Exeter,** mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th-tf

$1,381.008 64.
STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
*On the First Day of January, 1852*
Office, No. 11 Wall Street.

| | | | |
|---|---|---|---|
| Balance per statement Jan. 1, 1851, | | $1,192,441 66 | |
| Deduct for losses then unpaid, paid since, - - - - - - | | 37,500 00 | $1,154,941 66 |
| Nett premiums received during the year 1851 | $461,506 67 | | |
| Interest " " " | 65,172 83 | | |
| Total receipts, 1851 - | | $526,679 50 | |
| Paid losses of the year - - - | $103,300 00 | | |
| Paid for purchased policies - | 30,470 21 | | |
| Paid salaries, taxes, postage, &c., | 18,095 76 | | |
| Paid Commissions | 27,924 60 | | |
| Paid Physicians' fees - - | 2,188 12 | | |
| | | $181,978 69 | $344,700 81 |
| Balance - - - - - - - | | | $1,499,642 47 |
| Paid on dividend of 1847, 1848 and 1849 | | | 118,632 83 |
| Nett balance, January 1st, 1852 - | | | $1,381,008 64 |

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician.
L. C. Grover, Counsel.
JOS. L. LORD, Agent, New York.
Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28-tf

**DOMESTIC SERVANTS.** "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public Schoo Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

CLERICAL TAILOR.
**NELSON JARVIS,** Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles 'to wit'—
*Clerical Frock Coats,*
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.
**THE** objects of this society are the care and relief o its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.
Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.
Counsellor,
The Bishop of the Diocese, ex-officio.
*Officers for 1852:*
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.
Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.
The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of ooklyn, and between the age of 18 and 55 years.
*Counsellor.*
The Bishop of the Diocese, ex-officio
*Officers for 1852-3.*
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
*Trustees.*
William W. Russell,
B. J. Hathaway,
Henry G. Nichols,
Charles H. Birney,
F A Paddock,
J. Blackmore, M. D.,
Dan Marvin,
M. H. Hyde,
W. H. Beare,
A. Flower,
P. Donaldson,
J. B. Pentreath.
George W. Southwick.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8-tf

**BOOK OF COMMON PRAYER.** The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.
We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

**THE CHURCHMAN,**
EDITED BY THE
**REV. WILLIAM WALTON, D. D.,**
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).
It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."
Communications and letters on business post paid to be addressed to the Editor, until further notice.
TERMS.
*Three* dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.